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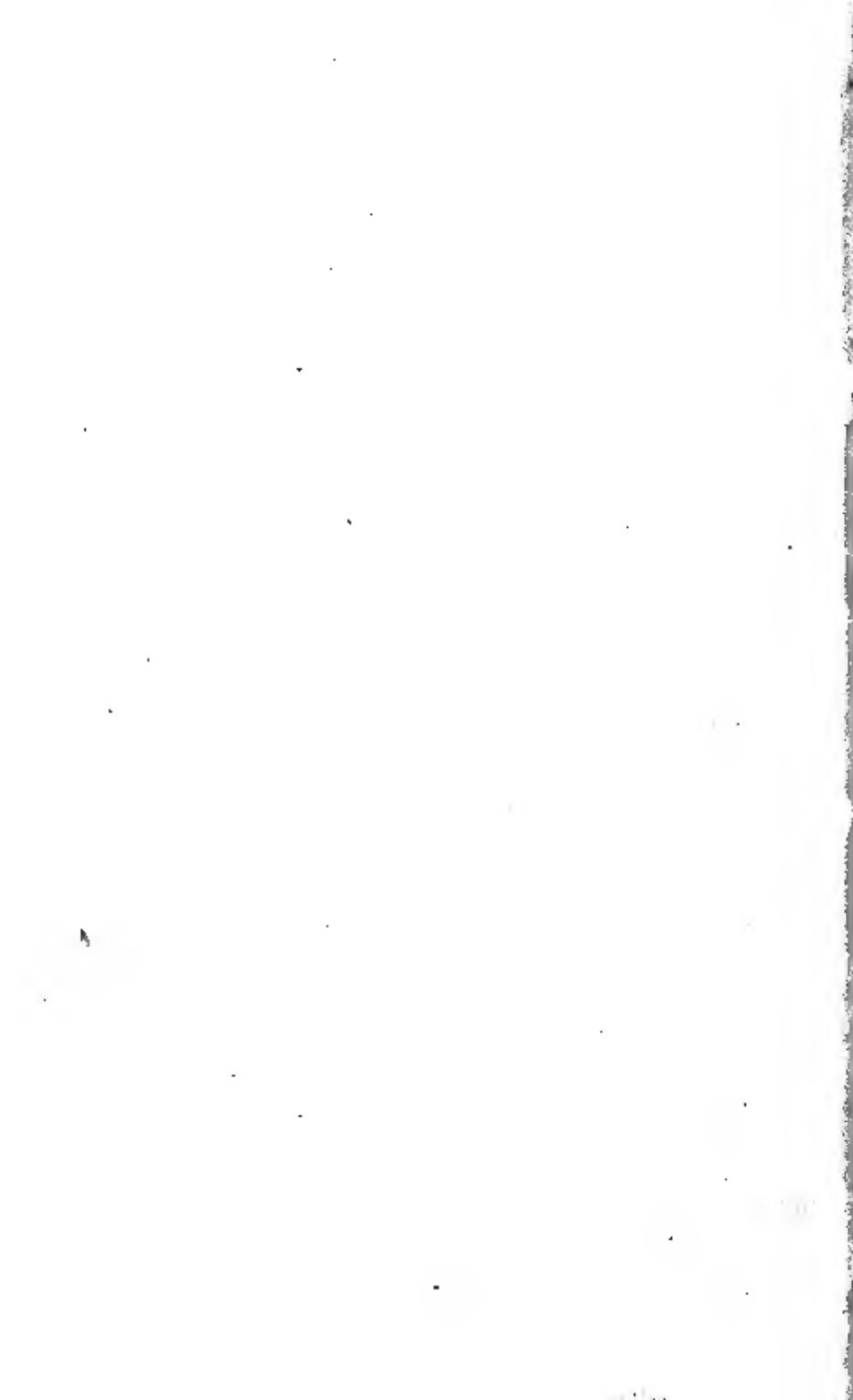
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SIMILES IN MANUSMRTI



# SIMILES IN MANUSMRTI



BY

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## PREFACE

This is an humble attempt to study the similes in Manusmṛti. First two chapters deal respectively with the field of observation of Manu and the peculiarities of construction that have appeared in expressing the similes. Chapter three gives the translation of relevant passages from the text of Manusmṛti with the Upamānas arranged according to the Sanskrit Alphabetical order. Herein I have clearly stated the Upameya, Upamāna, Sādhāraṇa Dharma and Upamāvācaka in each simile along with full notes on the peculiarities of construction found in each. Chapter 4 brings together other Alaṅkāras divided into two parts viz. (A) Alaṅkāras based on Aupameya and (B) Alaṅkāras independent of Aupameya. Although these do not form an important part of my study they have been included with a view to complete the information, about figures of speech in Manusmṛti.

In the translation of the passages from Manusmṛti, I have followed Buhler. I have used the edition of Manusmṛti—1929—with the commentary of Kullūka brought out by Pandurang Javji, Proprietor, Nirṇaya Sagar Press, Bombay.

I have no adequate words to thank my revered Guru Prof. H. D. Velankar under whose guidance and at whose inspiration, I have been able to complete this work. But for his words of encouragement, I would never have been able to apply myself to this work. Sincere thanks are also due to Prof G. V. Devasthali, M.A., Ph.D.—who has kindly written a Foreword to this work and to M. M. Dr. V. V. Mirashi, M.A, Ph.D., D.Lit., who has spared his valuable time for writing a few words of encouragement, which appear at the end of this book.

I would, of course, be failing in my duty if I forget to thank Dr. J. C. Jain, M.A., Ph.D., who has been taking active interest in this work of mine and has been kind enough to introduce me to the Publishers of this book—Messrs. Motilal Banarsidass of Delhi—who have brought out this work in good time. My thanks are also due to them.

The Author acknowledges his indebtedness to the University of Bombay for the grant-in-aid received by him from the University towards the cost of publication of this work.

Mahim, Bombay-16 }  
14th May 1960 }

M. D. PARADKAR.

## FOREWORD

It gives me great pleasure to write a *foreword* to this valuable work of my *gurubandhu* Prof. Dr. M. D. Paradkar. The very fact that this work has been done under the guidance of Professor H. D. VELANKAR is, in my opinion, guarantee enough of its high standard and as such should require no *foreword* at all. But when my friend Dr. Paradkar expressed his desire that his work should have one and further that I should write it, I found it difficult to say 'no.' In a way I took it for a privilege and gladly undertook the task.

The present work forms about half of Dr. Paradkar's Thesis—a portion of the other half dealing with Śaṅkarācārya's work on similar lines has appeared in the Bombay University Journal, VOL. XXVII, Part I, September 1956. Even a cursory perusal of the work is enough to give the reader an idea of the scheme followed by the author.

Simile, as is well-known and self-evident, has played a very significant part in human language in general and *belles lettres* in particular. Nor is it less important in philosophical and such other works. It not only softens the acidity and toughness of the subject matter by adding some enlivening aspect to it, but more often than not serves to make it more appealing to the reader and better impressed and ingrained into his head. A study of the similes used by an author is again sure to give us a probe into his head and heart. For similes as a general rule, spring out of the thought material that is very deeply set in one's experience and are at the same time calculated to call out similar experience in the reader.

Similes may be studied from the point of view of their structure also, taking into account each of the four parts thereof, or the omission of any one or more of them, or an admixture or confusion of divergent constructions, or any deviation—stylistic or structural—from the norm. A close observation of all such



peculiarities in works belonging to some special field—say religion and philosophy—in particular is bound to be interesting no less than instructive. Hence it is that scholars of repute—both Indian as well as foreign—have directed their energies to a detailed study of, 'Similes and Metaphors in the R̥gveda', and 'Similes in the Various Family Maṇḍalas of the R̥gveda'. Similes in the Great Epic, the Mahā-Bhārata, 'Similes in Sanskrit Dramatic Literature' and 'Similes of Kālidāsa' among others have also been studied on similar lines. Dr. Paradkar's Thesis belongs to this category and certainly deserves a place of honour therein. It deals in full details and exhaustively not only with the similes occurring in the Manu-smṛti, but also some other figures either based on Simile or independent of it—these latter, of course, forming the main subject of study.

In one section Dr. Paradkar has put together all the Similes (in translation) with his own observations on them. As a result of a close study of these, he has arrived at some conclusions regarding (i) the Field of the authors' observations, and (ii) the Peculiarities of Construction, which have been set forth by him in two different sections. *Alaṅkāras* based on *aupamya* and *Alaṅkāras* independent of it have been similarly studied (Of course, cursorily) in two parts in the section at the end. The number of similes discussed in this work is 228 while the other figures discussed are *Atīśayokti*, *Apahnuṭi*, *Dīpaka*, *Dīṣṭānta*, *Nidarśanā*, *Rūpaka*, *Kāvyalinga* and *Sāra*.

Very wide, indeed, is the field of the author's observation as revealed by the similes in the Manu-smṛti. But even more interesting than this are the findings of Dr. Paradkar regarding the stylistic and structural peculiarities in that work. Thus though as a general rule the *Upamāna* and the *Upameya* are expected to agree in gender, number and case, there are cases where such an agreement is found lacking; and with his careful study of all such cases, Dr. Paradkar has shown (i) that divergence in gender between the *Upamāna* and the *Upameya* is often the result of an added Metaphor (i.e. the *Upameya* being couched in an expression involving a *Rūpaka*); (ii) that the use of one *Upamāna* for more *Upameyas* than once often results in disagreement in gender as

well as number; and (iii) that case disagreement is due either to grammatical considerations, or to anakoluthic construction or to exigencies of metre.

As regard *Sādhāraṇa dharma* it is observed that though it is generally stated only once, it may be expressed more than once (i) when the Simile is expressed in two independent sentences, or (ii) when the construction of the *Upamāna-vākya* differs from that of the *Upameya-vākya* or (iii) when the *Sādhāraṇa dharma* is not really *Sādhāraṇa*. In cases of the first variety, the common property is expressed by means of exact synonyms, or in some similar or slightly varying expressions, or positively as well as negatively; in the second, the statements of the common property further differ in case, tense, mood etc.; while in the third a re-statement of the common property becomes an absolute necessity to make the point of the simile quite clear.

Similar interest attaches to Dr. Paradkar's findings regarding the statement of the *upameya* and the *upamāna*, viz., when they are stated in restricted expressions, and under what circumstances they are elliptic. Cases of similes with one or more of their component parts dropped as also similes expressed in a totally irregular way have also been subjected to a similar scrutiny in this work; and the reader may do well to acquaint himself with the author's findings in connection with all these aspects by going through the work itself.

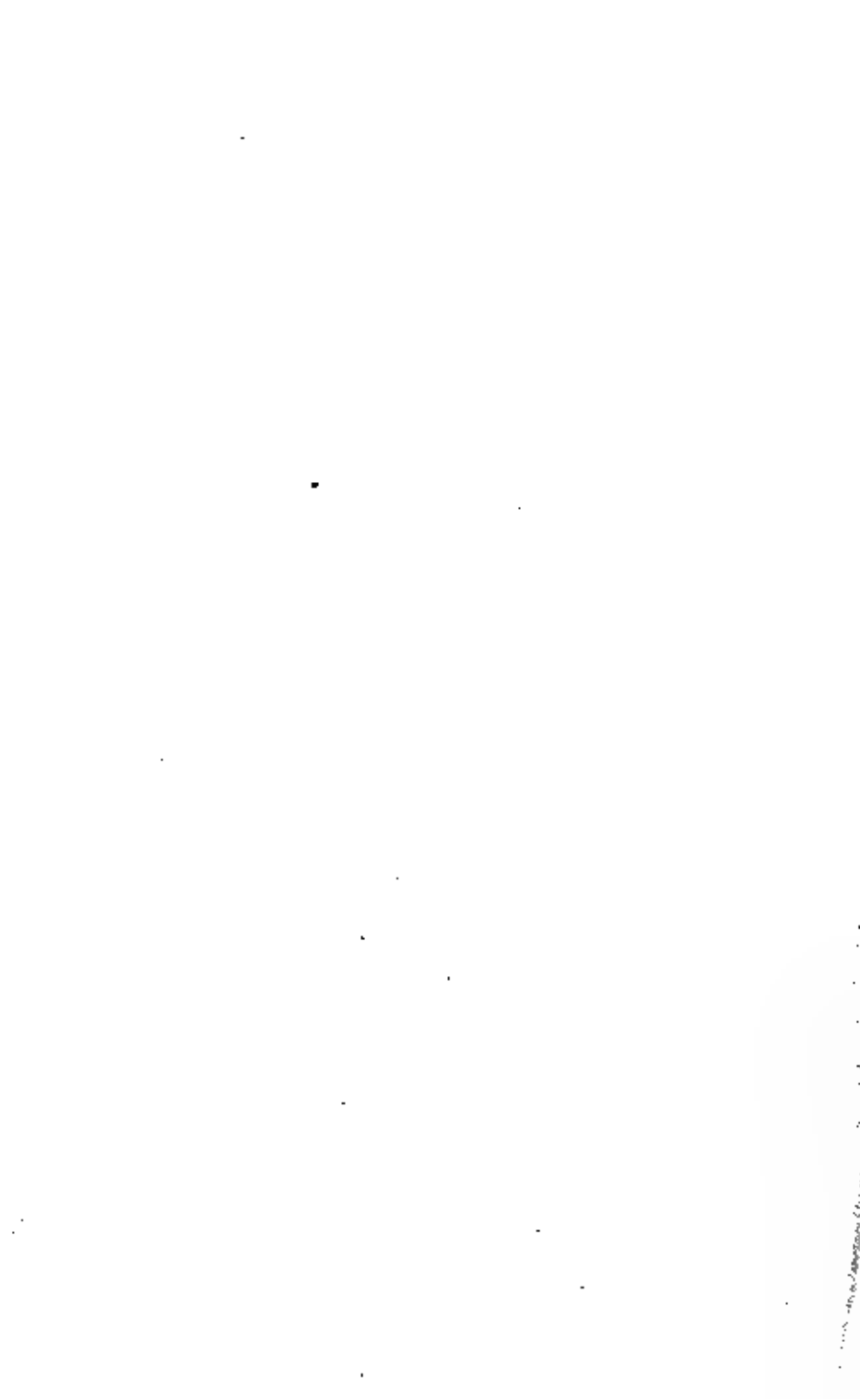
It may thus be easily seen that Dr. Paradkar has in these pages set a good example to young scholars stepping into the field of research which they could do well to emulate. Varied indeed is the field for Oriental Research and the larger the number of young enthusiastic scholars attracted to it the better. The present work of Dr. Paradkar will, I hope, prove a mile stone for other fellow workers in the field and will, therefore, have a hearty welcome from all quarters as it very well deserves.

G. V. DEVASTHALI  
25-2-1960.



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## FIELD OF OBSERVATION

1. Similes are used for introducing simplicity and clarity of expression. Every author chooses his Upamānas from his experience and hence a study of the Upamānas goes a long way in determining the powers of observation of the author as they (i.e. the Upamānas) reveal things that have caught his fancy. From this point of view it is interesting to take a note of the Upamānas used by the author of *Manusmṛti*.

2. Broadly speaking the Upamāns can be divided into five categories. Some Upamāns are culled from the God-world, others are to be traced to the world of Sacrifice, which was once the central theme of ancient Indian thought. Majority of the Upamāns, however, as is only expected, belong to this mortal world of ours. Hence Upamāns from the Nature world, Animal-world and Human-world have a lion's share.

3. In the God-world, *Agni* (as a deity) is brought in as an Upamāna for a king who is advised to be full of luster and brilliancy like the former (2)<sup>1</sup>. *Indra* sending showers on earth during four months becomes the Upamāna for a king who is advised to shower gifts on his kingdom at proper times (36). *Deva* or *god* once becomes the standard of comparison for the householder who does not neglect the three fires, in point of the common property of enjoying bliss in the heavenly world (108) and secondly for a husband, even though he be destitute of character, devoid of virtues and a seeker of illicit pleasures, in respect of the common property i.e. receiving worship in the case of a faithful wife (109). *Yama* is the Upamāna for a king in point of impartial behaviour free from likes and dislikes and characterised by self-control (172). Again *Yama* exercising equal control over *friends and foes* becomes the standard of comparison for a king who also is expected to regulate his subjects impartially

1. Figures in brackets indicate the serial numbers of the similes in chapter 3.

(173). *Māruta* or *Wind* (as a deity), entering all created beings (in the shape of vital airs) and moving everywhere becomes the standard of comparison for a king who is expected to enter the hearts of his subjects through his spies (185). Similarly *Vāyu* on which depend the lives of all creatures (*jantavaḥ*) has rightly become the *Upamāna* for the householder on which depend all the members of other *āśramas* (orders of life) for their existence (94). *Varuṇa* becomes the *Upamāna* for a king in respect of binding down the sinners; the former does it with his noose, the latter with his sceptre (180).

4. Similes from the Sacrificial world are few and far between. By the time *Manusmṛiti* was composed, the sacrifice had lost its importance which it had during the days of *Saṁhitā* and the *Brāhmaṇa* period, particularly due to the rise of *Upaniṣadic* thought and of the two antagonistic systems namely *Jainism* and *Buddhism*. Yet sacrificial similes are not totally absent. Thus a *Brāhmaṇa*, learned or not learned, is compared to sacrificial fire sanctified or not sanctified in point of being a great deity all the same (1) *Kāma* which grows all the more, instead of being extinguished by its enjoyment is rightly compared to *sacrificial fire* (*kṛpavariman*) which also blazes merrily and is never extinguished by *clarified butter* and other offerings i.e. *havis* (3). *Aghamarṣaṇa sūkta* is compared to the *Atvamedha sacrifice* in point of being efficacious in removing all sins (20). Non-metallic and unbroken vessels (*pātras*) are likened to *Camasa-cups* in sacrifice as both are cleaned with water (84). The study of the three *vedas* has become the *Upamāna* for *Dharmaśāstra* i.e. its study in point of being the cause of obtaining the heavenly world (102).

5. Looking at the Animal-world, it can be safely said that the author is a very careful observer of the habits of animals, birds and insects. Here the cow often occurs as an *Upamāna*.

6. Thus the cow belonging to others occurs as an *Upamāna* for others' wives in respect of the inability of the begetter in obtaining the progeny (73). The cow is also chosen as an *Upamāna* for unrighteousness (*adharma*) in point of being fruitful to a person not at once but after an amount of time. If the word

*gauh* is here understood as a *milch cow* or a *full-grown bull*, as does Kullūka, the Upamā would be based on Vaidharṃya (74). A *blind cow* is chosen as the Upamāna for Saṃbhojanī-dakṣiṇā as both remain confined to the place where they exist without making progress (75), and a *cow in mire* rightly becomes the standard of comparison for the kingdom of a monarch where a Śūdra explains the law, in respect of sinking or perishing (75). Once an ignorant person accepting even a small gift is said to sink (perish) like a *cow* in the deep mire (78). A *cow* in case of another *cow* is compared in point of fruitlessness of acts for spiritual advantage performed by a brahmin who has not studied the Vedas (77).

7. *She-goats* (9), *ewes* (18), *mares* (21), *female camels* (46) and *buffalo-cows* (162) belonging to others occur as Upamānas for others' wives in respect of the inability of the begetter in obtaining the progeny. A *serpent* with its *slough* occurs as the Upamāna twice. Once the twice-born respecting the three Vyāhrtis a thousand times and hence being free from sin (23) and secondly the man who confesses his guilt and hence is free from demerit (24) is compared to a *serpent* freed from its *slough*. The *bull* occurs as the secondary Upamāna for *akṣatrin* for which see under *seed* (bija) in Sec. 20 no. 149 below. As a *tortoise* hides its limbs, so is a king advised to secure the members of his government from treachery (56). Vaidharṃya Upamā occurs when a person who does not eat meat by disregarding rules is compared with a *pidḍa* who eats it (133). The *ants* gradually raising an *ant-hill* supply a very appropriate Upamāna for a person slowly accumulating spiritual merit (134). The *lives of living creatures* are brought in comparison with the vital airs of kings and *tormenting the body* which puts an end to the lives of the former serves as the Upamāna for oppressing the kingdom which also destroys the vital airs i.e. lives of the latter (140). A king is said to be on par with a *heron* in point of planning the undertakings (144), with a *wolf* in respect of snatching the prey (193) with a *hare* in point of doubling in retreat (202) and with a *lion* in respect of showing valour (216).

8. The Brāhmaṇa who with a downcast look and cruel



disposition, is dishonest, falsely gentle and intent upon attaining his own ends is compared to a *heron* in point of behaviour (145 and 145A). Similarly, the Brāhmaṇa who is a hypocrite, a deceiver, a detractor of merits, is ever covetous, intent on doing injury, and is one who displays the flag of virtue is likened to a *cat* in respect of behaviour (148). If the king were not to inflict punishment on those who deserve it, the weaker ones would be roasted by the strong like *fish* on spike or like weaker *fish* devoured by the strong *fish* in water (158). *Fish with bones* occur as the subsidiary Upamāna with the *blind man* for which see Sec. 13 no. 11 below. A *trussed up deer* (*carmamaya mṛga*) (167) and the *wooden elephant* (*kāṣṭhamaya hastin*) (228) aptly become the standards of comparison for a brahmin who does not study, in respect of 'the want of substantiality.' The *deer* occurs as a subsidiary Upamāna for duties (of a king) for which see Sec. 13 no. 22 below. As *enemies* do not hurt *animals* (*mṛga*) sheltered by caves or fortresses, so the foes do not harm the king who has taken refuge in his fort (169). The king who is advised to (gradually) accept taxes little by little i.e. very moderately, from his kingdom is properly compared once with a *calf* (178), secondly with a *leech* (189) and thirdly with a *bee* (209) accepting their *food* bit by bit. The *bird* (*śakuni*) leaving the *tree* (*vrkṣa*) occurs as an Upamāna for an ascetic leaving his body without any attachment (197). The *swan* (225) and the *elephant* (*vāraṇa* 227) are chosen as the appropriate Upamānas for a woman in respect of a graceful gait.

9. Casting a glance at the similes in the Human World, we find that here also the observation of the poet is very keen and covers a wide field. Here *Guru*, a *thief* and a *Śūdra* are often introduced for comparison.

10. Thus the *Guru* becomes the Upamāna for the teacher's teacher (62), for superiors, sons of the teacher that are born of wives of equal caste and venerable relatives of the teacher (63) as well as for a learned and virtuous son of the teacher, the wives of the teacher and a blood relative (*sapiṇḍa*) of the teacher (66) in respect of being treated with great reverence. Being highly respect-worthy forms the common property between *Guru*, the

Upamāna and the teacher's son imparting instruction, the Upameya (64). Respectability is mentioned as the common property between the Upamāna *Guru* and the Upameya namely the teacher's wives belonging to the same class (65). *Guru* is the Upamāna used for a more powerful king who is recommended to be served by a weak king whose disloyal subjects as well as his foe's army are expected to be kept under check by him (67). The *niyoga* being over, the person appointed for it in case of the widow has to treat her like a *daughter-in-law* (223) and the widow has to treat him like the *father-in-law* i.e. *guru* (68).

11. A *thief (caura)* is introduced as an Upamāna for a driver who kills a man under his chariot, in respect of sin and punishment (87) and for a person who sells another man's articles without his consent, in point of the infliction of punishment (88). Similarly a *thief (caura)* is chosen as the Upamāna for the person who does not return a deposit as well as he who demands what he never deposited (89), for persons appointed to guard provinces and vassals who remain neutral in attacks by robbers and the like (90) as well as for those individuals who receive stolen goods and those who offer fire, food, arms and shelter to thieves (91), in respect of punishment. A Brāhmaṇa seeking to obtain wealth by teaching or sacrificing for a thief is deservedly compared to a *thief (stena)* himself, as both become sharers of sin (92).

12. *Sūdra* is the Upamāna for a Brāhmaṇa who does not know the form of returning a salutation, in point of being unfit for being saluted by a learned man (203). All brahmins who are cattle-breeders, traders, mechanics, actors, singers, menial servants and usurers are compared with a *Sūdra* in point of degradation or low status (204). In one case, the Vaiśya and Kṣatriya or Pārthiva who commit adultery with a Brāhmaṇa woman are compared with a *Sūdra* in respect of severe punishment in the form of being burnt in a fire made of dry grass (205). *Sūdra* is also offered as the Upamāna for that Brāhmaṇa who neither worships in the morning nor in the evening, in respect of being excluded from all duties and sacred rights of a twice-born one i.e. *ḍvija* (206). On one occasion, a *Sūdra* begetting on a Brāh-

*manā female a person excluded from the Aryan fold (bāhya)*, is offered as the Upamāna for the Bāhya himself getting a Bāhyatara person from a female belonging to the four castes (154).

13. *Gifts given to an ignorant man (10) and a eunuch in case of women (210)* are compared in point of fruitlessness of acts for spiritual advantage performed by an ignorant brahmin who has not studied the Vedas. A *blind man eating fish with bones* is used as an Upamāna for a liar who speaks falsehoods, in point of evil consequences (11). *Arundhati* occurs as a standard of comparison for a woman who remains faithful to her husband as both are not required to leave the Bhartṛloka at any stage (17). A *hunter following the track of the wounded deer by the drops of its blood* is appropriately used as an Upamāna for a king who follows his duties with the help of inferences (22). *One's own self* becomes the Upamāna for a son (26) and the *latter (son)* becomes the standard of comparison for a daughter (135) in respect of inheritance to wealth. Similarly a *legitimate (aurasa) son* rightly becomes the standard of comparison for a son begotten on an appointed female in respect of inheritance to property (53). *An Anārya having appearance of an Aryan* is brought in comparison with a person who does not belong to any caste and is born of impure origin, as both can be known by their actions (34). A *weeder plucking up weeds and preserving the corn* is appropriately brought in as an Upamāna for a king who is expected to destroy his opponents and protect his kingdom (54). The *wife of the teacher* becomes the standard of comparison for the sister of the mother, the maternal aunt, the mother-in-law and the sister of the father, in respect of receiving honour (70) as well as in point of respectability (72). The *violation of Guru's bed (gurutaṭpa)* is chosen as an Upamāna for conjugal relation with sisters by the same mother, with maidens and females belonging to lowest caste as well as with wives of a friend or a son, in respect of *pāpāvakatva* (71); a wise man who should not explain unless he is asked and should not answer if asked improperly, even though he knows, is compared with an *idiot* in point of behaviour (93). *Slave-girls (dāsī)* are brought in comparison with others' wives as in case of both the *begetter*

does not obtain the offspring (106). The *twice-born men* (*dvijāti*) who are constantly sanctified by *sacrifices* become the Upamāna for kings constantly sanctified or purified by checking or controlling the wicked and favouring or protecting the good (111). Like a *servant* (*bhṛta*) waiting for his *wages* (*nirdeśa*) an ascetic, neither desirous of living nor of dying, should wait for his appointed time (123).

14. The eldest brother is compared with the *father* and the younger (lit. remaining) brothers are advised to live under him (like *sons*) (128). A king should behave towards his subjects like a *father* (129). The eldest brother behaving like the eldest, is to be respected or honoured like the *father* (130) or the *mother* (164). As a *father* protects his *own son*, so is a king asked to protect and provide for a Śrotriya or learned Brāhmaṇa, after having ascertained the ability of the latter (131). Like a *father* protecting his *sons*, the eldest brother is asked to protect or support his younger brothers (129) and the latter are also advised to behave towards him like *sons* (136). The eldest brother who, however, does not behave like the eldest is to be treated like an *ordinary relative* (146). The *son of a son* i.e. *grandson* is brought in as an Upamāna for the son of a daughter, as both save a person in the next world (139). The *mother* is given as the Upamāna for the sister of one's father and of one's mother as well as of one's elder sister, in respect of honour to be done to them (163).

15. A *dead person* (*preta*) is offered as the Upamāna for an outcaste (or a *patita*) in respect of the breaking of a pitcher filled with water, indicating his total severance from all relations (142). A virtuous wife remaining faithful to the husband after the death is said to obtain the heavenly world even without a son like the *Ancient Celibates* (152). A person who foolishly causes religious duties to be performed by wives of lower caste, even when his wife of the same caste is alive is compared with a *brāhmaṇa-candāla* i.e. a *candāla* begotten on a *brāhmaṇa* woman by a *Sūdra* in point of being equally despicable (155). A *charioteer* who tries to control his *horses* serves as a befitting Upamāna for a person who is asked to restrain his senses that run riot among

sensual objects (171). A *vipra* i.e. one of the *brāhmaṇa* guests becomes the Upamāna for one's own father in respect of being fed at the funeral sacrifice (190). *Vaiśyas* are brought in comparison with *Śūdras* as the same mode of purification is common to both (198). In one case, men who have committed crimes and have been duly punished are said to go to heaven like *meritorious persons* (218).

16. In the Nature-World, as is quite expected in a work like *Manusmṛti* which professes to teach rules of conduct and the like, Upamānas or standards of comparison like *fire*, the *sun* and *water* should figure prominently.

17. Thus *fire* very commonly occurs as the Upamāna. A *Brāhmaṇa* is compared to *fire* (*jvalana*) in point of being free from all taints or being naturally pure (according to Buhler) (4). The same common property with a different emphasis is used when *Brāhmaṇas* not being impure even after being engaged in evil pursuits are compared to *fire* (*pāvaka*) which is also not soiled though found in *cremation grounds* (5). *Fire* (*vahni*) burning the *fuel* with its *lustre* becomes the standard of comparison for a knower of *Vedas* destroying all sin by (the fire of) his knowledge (6). Similarly *fire* burning *trees* (*druma*) even though wet, becomes a befitting Upamāna for a *Vedajña* burning all taint of his soul arising out of evil deeds (7). An ignorant *vipra* is compared with *ṛṇāgni* i.e. *fire made of grass* in point of dying out soon i.e. becoming useless (97).

18. The *sun* (*āditya*) once becomes the Upamāna for a king in point of dazzling the eyes and the mind (by this lustre). (27) and secondly (this time *sahasrāṁśu*) for the Universal Egg in respect of brilliancy (*prabhā*) (29). The *sun* (*āditya*) sucking up *water* (*loṇa*) with its *rays* becomes a standard of comparison for a king who is advised to elicit taxes from his kingdom (28).

19. *Water* has become the standard of comparison several times. It has already occurred with the *sun* and its *rays* in Sec. 18 above. In point of being free from taints or being pure by nature (according to Buhler) it i.e. *water* (*ambu*) becomes the Upamāna for *Brāhmaṇas* (40). *Water* (*udaka*) trickling out of the *foot of a skin* serves as an appropriate Upamāna for the

Prajñā or intelligence of a person which also slips away due to the misbehaviour of even one of his senses (39). The fame of a king who behaves in the right manner spreading in the world rightly compared to a *drop of oil* spreading in water (*ambhaḥ*) (99) and that very fame diminishing in the world on account of his improper behaviour is likened to a *drop of ghee* going down in water (*ambhaḥ*) (81). Once it occurs along with *nara* where a *man digging the ground with a spade* and obtaining water (*vāṇi*) is brought in as an Upamāna for an obedient Brahmachārin obtaining Vidyā from his teacher by service (120).

20. *Aparāpakṣa* and *Pūrvapakṣa* occur as the Upamāna for the *Aparāhṇa* and *Pūrvāhṇa* as in both the former excels the latter and hence is preferable to it for a Śrāddha (12). *Amṛta* and *viṣa* are brought in comparison with insult (13) and honour (191) respectively, as a Brāhmaṇa is expected to long for the former and turn away from the latter. A *stone-boat* (*āmaplava*) in water (*ambhaḥ*) once occurs as an Upamāna for a Brāhmaṇa who neither performs austerities, nor studies Vedas and yet longs for a gift, as both ultimately sink or perish (19). Secondly the *stone-boat* (*aupala-plava*) which drowns a man trying to cross with its help, becomes the appropriate Upamāna for the ignorant receiver of a gift who is responsible for the spiritual fall of an ignorant giver (143). The *sky* (*ākāśa*) which is not tainted by mud serves as an Upamāna for a person who is not tainted by sin even if he, in life's peril, accepts food from any person whatsoever (25). A Brāhmaṇa accepting out of greed a gift, great or small, is likened to an *unbaked clay-vessel* (*āmapātra*) in water, as both quickly perish (33). The *arrow* (*iṣu*) and the *wound* serve as a double Upamāna for *bija* and *paraparigraha* i.e. another's wife where the *bijakṣepa* of a man upon another's wife after the *bijakṣepa* of the legitimate husband is declared to be as useless as the throwing of an arrow at the wound of a deer which is already wounded (37). Subsisting on begged food on the part of a student is compared with *fasting* (*upavāsa*) in point of bringing equal merit to the person who performs or undertakes it (45). Vidyā which should not be bestowed on a pupil without merit or money is aptly compared to a *good seed*, (*subham bija*) which should not

be sown on a *barren soil* (*ūṣara*) (47). The son of an Ārya by an Āryan woman being worthy of all sacraments is compared to a *good seed* (*subīja*) in a *good soil* (*sukṣetra*) prospering extremely well in the form of a sprout (219). In one place the giver of sacrificial food to an ignorant Vipra is aptly likened to a *sower* (*vapty*) sowing *seed* on a *barren soil* (*iriṇa*), as the activity of both yields no reward (151). Once the *bija* of an *akṣetṛin* (one having no wife) sown on another's wife is compared to the dropped *seed* or *bija* of a *bull* (*ārjabhaṃ bija*) sown on cows belonging to others, in point of being fruitless to the sower (149). The corporeal beings resuming (in new births) their respective kinds of action (prescribed by the creator) are compared to *seasons* obtaining their respective *characteristics* of their own accord at the change of each season (49). Dead body is said to resemble a *log of wood* (55) and a *clod of clay* (176) in point of being abandoned as useless. A *clod of clay* (*loṣṭa*) dissolving in a *great lake* (*mahāhṛda*) is used as an Upamāna for evil deeds melting under the influence of the triple Veda (161).

21. Houses cursed by female relations call comparison to houses affected by *kṛtyā* in respect of the common property i.e. bringing about ruin (58). *Silken cloth* (*kṣauma*) is used as an Upamāna for conch-shells, horns, bones and ivory on account of the common property of being purified by a mixture of cow's urine and water (60). The *earth* (*gauḥ*) which yields its product only after a good deal of work upon it is brought in as the standard of comparison for unrighteousness which also produces its fruit after an amount of time and not at once (79). The *earth* (*dharā*) also becomes the Upamāna for a king in point of supporting all creatures equally (112). In one case, *land* (*bhūmi*) has become the Upamāna for water, carnal enjoyment of women, jewels in water as well as those made of stones as false evidence or speech in case of all these leads to the same disastrous consequences (156). A *planet* (*graha*) standing supreme among *stars* (*nakṣatra*) is brought in comparison with the supervisor (*sarvārthacintaka*) appointed by a king lording over the subordinate (80). All created beings are shown to resemble the *wheel* in being turned round and round continuously by the Lord (82). Skins and

objects made of split cane are compared to *clothes* (*caila*) (86) and vegetables, roots and fruits are likened to *grain* (114) in point of being cleansed with water etc. The *moon* giving delight to *men* is given as the Upamāna for a king giving delight to his subjects (83). The sevenfold kingdom is shown to resemble the *triple staff* of an ascetic as in case of both no single part is more important than the other, all being equally important (101). An ignorant householder (of course a Brāhmaṇa) accepting gold, land, cow, etc. stands on par with a *piece of wood* (*dāru*) which is reduced to ashes (by contact with fire) and so turns out to be useless (105). A *tree* (*druma*) that is being watered well (*siccamāna*) becomes the Upamāna for the nation of a king protected by him in point of growth and prosperity (194). A *tree* becomes the subsidiary Upamāna with fire which can be seen under fire see Sec. 17 above. A *tree* (*vrkṣa*) leaving the *bank of a river* as well as a *bird* (*śakuni*) leaving the *tree* (196) are offered as the standards of comparison for an ascetic leaving his body and becoming free from attachment. *Impurities of metallic ores* (*dhātva*) which are burnt on account of being melted in a blast become the standard of comparison for taints of the senses or organs which also are destroyed through the control of breath (113).

22. *Rivers, small and great* (*nadinadāḥ*) finding a resting place in the *ocean* (*sāgara*) supply the Upamāna for all members of other orders of life (*āśramas*) finding protection in a householder (119). A *river* (*nimnagā*) united with the *ocean* (*samudra*) is the standard of comparison for a wife united with her husband, as in case of both the former assumes the qualities of the latter (212). *Rivers* (*sindhavaḥ*) running towards the *ocean* (*samudra*) again become the Upamāna for the subjects turning towards i.e. following that king who subdues his passions and decides the affairs according to law (213). *Killing a brāhmaṇa* becomes the Upamāna for falsely attributing a high birth to oneself, giving information to king (regarding a crime) and falsely accusing a teacher (153) while *stealing gold* is chosen as the Upamāna for stealing a deposit, a horse, silver, land, men, diamonds and gems (175). In one place voluntary neglect of sacred fires on the part



of an Agnihotrīn is said to resemble the *killing of a warrior* (192), while in another, forgetting the Veda, reviling the Vedas, giving a false witness, slaying a friend, eating forbidden food and swallowing substances unfit for food are declared to be on par with *drinking wine* (221). In all these cases the common property is the same namely *pāpāvakāra*.

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## PECULIARITIES OF CONSTRUCTION OF THE SIMILES

Manusmṛti is primarily a work on Dharmaśāstra. Hence the author is not much interested in expressing his similes in the usual form accepted in Poetics. Consequently peculiarities of construction figure prominently in the work.

1. Majority of the Upamās contain single Upamānas. These are 176 in number. Out of these seven are Mālopanmās. In 46 Upamās, a double Upamāna is present. Among these instances of Mālopanmā are 3. Some Upamās contain a triple Upamāna also. These are 5 in number. In No. 61 *vahni*, *edhas* and *tejas* are given as the Upamānas for *vedavit*, *pāpa* and *jñāndgni* respectively. The *sādhāraṇa dharma* is *dahana*. For the disagreement in gender and the *sādhāraṇa dharma* with slight variation see sections 4 and 10 respectively. In No. 22, *asṛkṣpāta*, *mṛgayu* and *mṛga* are the standards of comparison for *anumāna*, *nṛpati* and *dharma* respectively. Here the *sādhāraṇa dharma* is *padanayana*. For the twice mention of *sādhāraṇa dharma* see section 10 and for the *sāmānya-viśeṣa-bhāva* between the Upameya and the Upamāna see section 15 below. In No. 54 *nṛpa*, *paripanthin* and *rāṣṭra* are compared to *nirdātā*, *kaṣṭa* and *dhānya* respectively in respect of *uddhṛtya rakṣaṇam*, which is the *sādhāraṇa dharma*. For the disagreement in gender and number see section 3 below. In 151, *vaptā*, *bija* and *irīṇa* are brought in correspondence with *dātā*, *havis* and *anya vipra* respectively in point of *na labhate phalam* which is the common property. For the disagreement in case refer to section 7. In No. 154, *bāhya*, *cāturvarṇya* and *bāhyatara* are likened to *sūdra*, *brāhmaṇi* and *bāhya* in respect of *prasūyate* which is the *sādhāraṇa dharma*. For the disagreement in gender see section 4 below. No. 28 is the solitary instance of Upamā containing a quadruple Upamāna. Here *āditya*, *loka*, *raśmin* and *samudra* (*lūpta*) are brought in as

standards of comparison for *nyāya*, *kāra* (tax), *adhikārin* (bupta) and *rāṣṭra* respectively. The *sādhāraṇa* dharma is *haraṇa* or acceptance. For the disagreement in gender see section 4 below. For the restrictive adjective in the Upamāna-vākya see section 14 below. For the *lopa* in both the Vākyas in this Upamā see section 16 below.

2. The words expressive of Upamā are generally *yathā-tathā* and *iva*. In No. 5 *evam* is used for expressing Upamā and the antecedent *yathā* is dropped. This antecedent is dropped in No. 149 also and *tathā* is used. In No. 11 *iva* is irregularly used for *yathā*. In Nos. 57 and 197 two pairs of Upamānas namely *vrkṣa* and *naḍikūla* as well as *śakuni* and *vrkṣa* are given for the double Upameya *yati* and his *deha*. As this is done with two different sentences, *yathā* is repeated twice. In the irregularly expressed Upamā where *carmamaya mṛga* (167) and *kāṣṭhamaya hastin* (228) are brought in comparison to *anadhiyāna vipra*, the poet being influenced by the word 'te' in 'd' uses *yathā* instead of *tathā* for emphasizing the Upameya. When the usual order of the Upamāna and Upameya is inverted, *tathā*, which should be mentioned with the Upameya is generally dropped. This happens in Nos. 53, 67, 123, 152 and 217 in view of the Upameya-vākya preceding the Upamāna-vākya. At times *iva*, the Upamā-vācaka comes after the adjective of the Upamāna as in No. 34 where *iva* comes after the adjective *āryarūpa* of the Upamāna *nara* which is to be taken twice i.e. both with the Upameya-vākya and the Upamāna-vākya. This happens in No. 58 also where *iva* comes after the adjective *kṛtyāhatāni* of the Upamāna *gehāni* which is to be supplied from the first line of the verse.

3. Disagreement in either of the two namely gender or number or in both is very common in Manusmṛti. There is disagreement in gender as well as number between *te* i.e. *viprāḥ* and *ambu* (40), *anumānena* and *aṣṭkṛpātaiḥ* (22), *kaṣṭam* and *paripanthināḥ* (54), *savarṇāḥ guruyoṣitaḥ* and *guru* (65), *pāpānam nigraheṇa* and *sādhūnām saṅgrahena* with *ijyābhīḥ* (111), *prākaraṇika* (*grhastha*) and *puttikāḥ* (134), *sādhvi strī* and *brahma-cāriṇaḥ* (152) *abjeṣu aśmanayeṣu ratneṣu* and *bhūmi* (156) and *prajāḥ* and *priyadosyaḥ* (173).

4. Disagreement in gender obtains between the subordinate Upameya *jñānāgninā*, and the corresponding Upamāna *tejasā* in No.6, on account of the Rūpaka *jñānāgninā*, which otherwise would have been *jñānena*. This kind of disagreement (i.e. in gender) is also very common in Manusmṛti. Thus it exists between *anṛcaḥ vipraḥ* and *śrautas-mārta karmān* (*lupta*) with *dānam* and *ajñāḥ* respectively (10), *asvamedha* and *aghamarṣaṇam sūktam* (20) *enas* and *tvac* (23), *adharma* and *tvac* (24) *jīvitāyayamāpannaḥ* and *pāpam* and *ākāśam* and *pañka* respectively (25), *kara* and *toyam* as well as *rāṣṭram* and *samudra*(*lupta*) (28) *haimam aṇḍam* and *sahasrāmṣu* (29), *lobhātpṛatigrahaḥ kṛtviṣṇa* and *ambhasi āmopālram* (33), *bijam* and *paraparigraha* with *iṣu* and *kham* respectively (37), *prajñā* and *indriyam* with *udakam* and *ḍṛtipāda* respectively (39), *bhāikṣeṇa vṛthi* and *upavāsa*(45), *vidyā* and *śubham bijām* (47), (*yateḥ*) *deha* and (*nadi-*) *kūlam* (57), *jāmiśāpa* and *kṛtyā* (58), *adharma* and *gauḥ* [*cow* (74), *earth* (79)], *rāṣṭram* and *pañke gauḥ* (76), *anṛca vipra* and *śrauta-smārta karmān* (*lupta*) with *gauḥ* and *gauḥ* (77) *te sarve* i.e. *rājapuruṣāḥ* and *nakṣatrāṇi* (80), *nṛpateḥ yāśas* and *loka* with *ghṛta-bindu* and *ambhas* (81) as well as *tailabindu* and *ambhas* respectively (99) *prakṛtayaḥ* (subjects) and *mānavāḥ* (83), *ataijasāni nirvraṇāni pātrāṇi* and *camasāḥ* (84), *saptāṅgam rājyam* and *tridaṇḍaḥ* (101), *rājan* and *dharā* (112) *indriyāṇi* and *dhātavaḥ* (113), *gurugatā vidyā* and *vāri* (120), *duhitā* and *putra* (135), *cāturuṇya* and *brāhmaṇi* where *cāturuṇya* is used for want of a suitable feminine form (154), *indriyāṇi* and *vājinaḥ* (171), *karāḥ* (tax) and *ādyam* (178, 189 and 209) *kāmakḍrataḥ agnīnām upavāsa* and *vīrahatyā* (192), *rāṣṭram* and *sicyamāna druma* (194) *śrautas-mārta karmān* (*lupta*) and *stri* (210) *āryāyām* and *sukṣetre* (219).

5. Disagreement in number only is found in *te* i.e. *viprāḥ* and *jvalana* i.e. *agni* (4), *daśam* and *drumān* (7), *pitarāḥ* and *vāyu* (183) and *ubhau* i.e. *vaiśyapārthivau* and *fūdra* (205).

6. Comparison of many Upameyas with a single Upamāna results in disagreement in either number or gender or in both. Disagreement in number exists between *śreyāmsaḥ*, *āryāḥ guru-putrāḥ*, *guroḥ svabāndhavāḥ* and *guru* (63), *carmaṇi vaidalāni* with *cailam* (86), *raṣṭādhikṛtaḥ* (*narāḥ*) *sāmāntāḥ* and *caura* (90), *agnidāḥ*, *bhaktadāḥ*, *śāstrāvākāśadāḥ*, *samnidhātaraḥ* and *caura* (91),

and *śākāni*, *mūlāni*, *phalāni* and *dhānyam* (114). At times such a comparison results in disagreement in gender also as is seen in No. 153 where all the Upameyas namely *saṃutkarṣe anṛtam*, *rājagāmi paśūnam* and *guroḥ alikanirbandhaḥ* differ in gender from the Upamāna *brahmahatyā*. In No. 156, *stṛiṇām bhogaḥ* and *maithunam* in gender from *bhūmi*, the Upamāna. The same happens in No. 221 where the Upameyas namely *brahmojjhatā*, *suhṛdvadhaḥ* and *garhitānādyayoḥ jagdhiḥ* differ from the Upamāna *surāpānam*. This way of comparing many Upameyas with a single Upamāna has once given rise to disagreement in gender as well as in number as is seen between one of the Upameyas namely *abjeṣu aśmameyeṣu ratneṣu* and the Upamāna *bhūmi* (156).

7. Disagreement in case is also conspicuous by its presence. In No. 78, the correspondence of case between *śvalpaka pratigraha*, and *paṅka* cannot be maintained on account of the two meanings, primary, and secondary of *sīdati* which is the *sādhāraṇa dharma*. Its secondary meaning (going with *pratigraha*) namely failure requires the instrumental while the primary meaning (going with *paṅka*) stands in need of the locative. In No. 83, the Upameya *yaśmin* is in the locative and the Upamāna *candram* is in the accusative due to the correspondence of the expression *candram dṛṣtvā* in the Upamāna-vākya with *yaśmin* in the Upameya vākya, which ultimately means *yaś dṛṣtvā*. No. 143 is an irregularly expressed Upamā where ignorant *dāṭā* and ignorant *praticchaka* are compared to *udake taran (nara)* and *aupala plava*. Disagreement in case exists between the Upameya *praticchaka* which is in the nominative and the corresponding Upamāna *aupala plava* which is in the instrumental. This is due to the fact that the double Upameya is expressed with a *dvandva* in *dāṭypraticchakau*. For the suggestion contained in the Upamā see section 14. In No. 151 *anyce (caturthi) havirdāna* is compared to *irīṣe (sapṭamī) bijacāpana*. Here the disagreement is due to the roots connected with the two namely *dā* and *cap* which govern the dative and the locative respectively.

8. Change in construction of the Upamāna-vākya and the Upameya-vākya inevitably results in disagreement in case between the Upameya and the Upamāna. In No. 173, *yama*

controlling *priyadasya* is brought in comparison with the king or *rājan* who is advised to control his subjects i.e. *prajāḥ*. Here *Tama*, the Upamāna is in the nominative and *rājan* the Upameya is in the instrumental. Similarly in Nos. 178, 189 and 209 *vaisa* and *ādya*, *vāryokas* and *ādya* and *śatpada* and *ādya* are brought in comparison with *rājan* and *kara* (tax) in point of *alpādāna* or *alpa-grahaṇa*. Here also the Upamānas namely *vaisa*, *vāryokas* and *śatpada* are in the nominative while the Upameya *rājan* is in the instrumental. Disagreement also obtains between *karāḥ* which is in the nominative and the corresponding Upamāna *ādyam* which is put in the accusative case. The same is true of No. 185 where *māruta* is brought in comparison with *rājan* in point of *praviśya samcāra*, which is the *sādhārāṇa dharma*. Here also the Upamāna *māruta* is in the nominative while the Upameya *rājan* is in the instrumental. In all these cases, the Upameya-vākya is in the passive construction and the Upamāna-vākya in the active. No. 180 offers a case opposite to this putting the Upamāna-vākya in the passive and the Upameya-vākya in the active. Here *rājan* is compared to *Varuṇa* in point of *pāṇḍnām nigraha*. Because of the construction referred to above, the Upamāna *Varuṇa* here is put in the instrumental and the Upameya *rājan* in the nominative.

9. This leads us to disagreement in respect of both case and gender. In No. 23, *deṇja* and *enas* are compared to *ahi* and *tvac* in point of *vimucyate*, which is the *sādhārāṇa dharma*; *enas* is neuter and *tvac* is feminine. Here *enasah* is put in the ablative and *tvacā* in the instrumental. This is due to the consideration of metre as *tvacaḥ*, would have disturbed it by causing one letter more. It is also possible to regard the Sandhi *tvacevāhiḥ* as an irregular Sandhi of *tvacaḥ* *iva*—*tvacā* *iva* and then double Sandhi *tvaceva*. No. 39 gives a case exactly opposite to this. Here slipping of *prajāḥ* due to the misbehaviour of one *indriya* is compared to the trickling of *udaka* from *dr̥tīpāda* or foot of a skin. Here the Upamāna *tena* (*indriyena*) is put in the instrumental and the Upameya *dr̥teḥ pādāt* in the ablative, since the root *kṣw* is used with both the instrumental and the ablative. In No. 112 the *prākaraṇika* *rājan* is compared with *dhara* in point

of equally supporting the people (*dhāraṇa*). Here *dharā*, the Upamāna is put in the nominative while being influenced by the word *pratam* (of the king) in 'd' the Taddhita *pārthivam* becomes an adjective. Here *bibhrataḥ* naturally refers to *rājñah* (to be supplied) which thus is put in the genitive. The word *bibhrataḥ* is really the short form of the expression 'yaḥ (*rājā*) *bibharti tasya*'. For the anakoluthic construction here see section 23 below. In No. 219, *subija* springing up in *sukṣetra* is brought in comparison with the son of an Āryan born by an Ārya. Here disagreement in case and gender obtains between the Upameya (*ārya*) masculine and the corresponding Upamāna *subijam* (neuter), as the former is in the ablative while the latter is in the nominative. This is due to the *sādhāraṇa dharma* not being really *sādhāraṇa*. For this see section 12 below.

10. When the Upamā is expressed with the help of two independent sentences, the *sādhāraṇa dharma* is repeated twice. Exact repetition of this *dharma* takes place in Nos. 1, 7, 10, 12, 20, 22, 28, 36, 37, 77, 120, 140, 151 and 210. In Mālopanās generally the *sādhāraṇa dharma* between the Upameya and the Upamānas is the same. There is only the following exception. In Nos. 144, 193, 202 and 216, *rājan* is compared to *baka* (heron), *vṛka* (wolf), *śaśa* (hare) and *simha* (lion) respectively. Here the *sādhāraṇa dharma* is different in case of each Upamāna. It is *arthacintana* in case of *baka*, *avalumbana* in the case of *vṛka*, *vinīṣṭatana* in case of *śaśa* and *parākrama* in that of *simha*. Sometimes the repetition of this *sādhāraṇa dharma* is undertaken with only a slight variation. In No. 6, *dahati* is the *sādhāraṇa dharma* which is mentioned once with the *upasarga nir* (going with the Upamāna) and secondly without it (going with the Upameya). In No. 94 the *sādhāraṇa dharma* namely *āritya vartante* occurs with the *upasarga sam* while going with the Upamāna and without it, while going with the Upameya. Similarly in No. 169 the *sādhāraṇa dharma* i.e. *na himsanti* is repeated twice once with the *upasarga upa* and secondly without it. At times the *sādhāraṇa dharma* is expressed twice but by two synonyms. This happens in No. 161 where the *sādhāraṇa dharma* is expressed once by the word *vināśyati* and second by *majjati* which ultimately mean the

same thing. Sometimes the *sādhāraṇa dharma* is expressed in both ways negative and positive in order to lend force to the expression. Thus in No. 3, not being satisfied with a negative expression namely *na śāmyati* going with the Upameya *kāma* and their *upabhoga*, the poet expresses the same idea in a positive manner with the word *abhiwardhate* going with the Upamāna *kṣiprapartman* and *havis*. In No. 5, however, the poet uses *na duṣyati*, a negative expression going with the Upamāna *pāvaka* and chooses *pūjyāḥ*, a positive one with the Upameya. Here the latter being *brāhmaṇāḥ*, the positive and emphatic expression in its case can be attributed to the fact that the poet was a champion of Brahmanism.

11. When the construction of the Upamāna-vākya differs from that of the Upameya-vākya the mention of the *sādhāraṇa dharma* twice in two different expressions becomes necessary. Thus the Upamānavākya is put in the active construction and the Upameya-vākya in the passive and hence the *sādhāraṇa dharma* is mentioned twice in Nos. 173, 178 (189, 209), 180 and 185. In No. 173 the *sādhāraṇa dharma* is expressed twice but with synonymous expressions namely *niyacchati* with the Upamāna and *niyantaryāḥ* with the Upameya. In Nos. 178 (189 & 209), the *dharma* takes two different forms according to the nature of the associate. With *kara* (tax), the Upameya it is *alpagrahāṇa* (*alpo grhīтарыаḥ*) and with *ādya*, the Upamāna it is *alpādāna* (*alpam adanti*). In No. 185, the *sādhāraṇa dharma* is mentioned twice with a variation. With *Māruta* the Upamāna it is *pravīṣya saṁcāra* while with *rājan*, the Upameya it is merely *praveśa* or *praveśṭavyam*. In No. 180, however, the poet has preferred to put the Upamāna-vākya in passive construction and the Upameya-vākya in the active. Here the *sādhāraṇa dharma* is expressed with different yet synonymous expressions namely *baddhāḥ* going with the Upamāna *Varuṇa* and *nigrhṇīyāt* going with the Upameya *rājan*. In all these cases, an advice is given to *rājan* in the Upameya-vākya and hence the words expressive of common property (*sādhāraṇa dharma*) going with it (the Upameya) are put in the potential namely *niyantaryāḥ* in No. 173, *alpo alpo grhīтарыаḥ* in Nos. 178, (189, 209), *praveśṭavyam* in No. 185 and *nigrhṇīyāt* in No. 180.



The *dharma* with the *Upamāna* is in the present tense. Thus all these are cases of disagreement in mood or *vidhi*. For the difference in case owing to change of construction see sec. 8.

12. At times the *sādhāraṇa dharma* is not really *sādhāraṇa dharma* but is similar and hence it has to be expressed with two different words altogether. This happens in No. 219, where a son born of an *Ārya* from an *Āryā* is compared to *subīja* born in *sukṣetra*. Here the *sādhāraṇa dharma* takes two different forms namely *samśkāramarhati* with the *Upameya* and *sampadyate* with the *Upamāna*. For the difference in case and gender see sec. 9 above and for restrictive expression see sec. 13 below. No. 47 offers an example where the choice of passive construction on the part of the poet has created a difficulty in expressing the *sādhāraṇa dharma* which is not really *sādhāraṇa*. Here *vidyā* is the *Upameya* and *śubham bīja*, the *Upamāna*. The *sādhāraṇa dharma* is conceived as dropping or employing which should have been expressed in two different ways according to the nature of the associate as in No. 219 above. With *vidyā* it is *vaktavyā* and with *bīja* it is *vaptavyam*. The poet had to choose the former instead of using a common expression on account of the passive construction. This has given rise to *liṅgabhedā* also for which see sec. 4 above. No. 172 offers a different case altogether as *Padanidarśanā* contained in *yānyā vṛtti* forms the *sādhāraṇa dharma* of the comparison of the *nṛpa* or *rājan* with *yama*.

13. Sometimes the *Upamāna* is conditioned by a restrictive attribute or expression in order to bring it in correspondence with the *Upameya*. In No. 33, the *Upameya* is a *brāhmaṇa* who perishes on account of coveting gifts. Here the *Upamāna āmapātra* is restricted by the attribute *amābhasi* in order to make it suitable to the context of *vināśa*, as *āmatra* by itself does not lead to destruction. In the *Upamāna*, *āma* corresponds to *lobhātipratigraha* in the *Upameya* but there is nothing corresponding to *amābhasi* in the *Upameya*. Similarly in Nos. 75 and 76 the *Upamāna gauḥ* is restricted by the attributes *andhā* and *panke* respectively. In the former this is undertaken to suggest the similarity of *andhātva* of *gauḥ* with the *sambhojanītvā* of *dakṣiṇā*, the *Upameya*; so that *ekatraivāste* stands to reason in case of both. In the latter, *panke*

the adjective of the Upamāna *gauḥ* makes it correspond with *rāṣṭram* of a king in which a *sūdra* explains the law, in point of the *sādhāraṇa dharma* *sīdati*. In No. 131, the second Upamāna namely *putra* for the Upameya *śrotriya* is restricted by the word *aurasa* in order to support *sarvataḥ samrakṣaṇa*, the *sādhāraṇa dharma*. In No. 158, if the reading *jale matsyānivāhimsyuḥ* is accepted, *jale* becomes a restrictive attribute of the Upamāna employed for making it suitable as an Upamāna for *durabalāḥ*, the Upameya in point of *āhimsa* to *sādhāraṇa dharma*. In No. 219, *su* in the double Upamāna *subija* and *sukṣetra* is employed in order that it may correspond with the double Upameya *ārya* and *āryā*. No. 185 offers an example where a word belonging only to the Upameya is used in order to bring out its correspondence with the Upamāna. Here *rājan* is compared to *māruta* in point of *praviśya samcāra*; but nothing corresponding to *cāraiḥ* (in case of the former) is used in the Upamāna; as *cāraiḥ* belong to the Upameya *rājan* only and make it correspond to *māruta*. In No. 97, however, the restrictive adjective *anadhiyāna* of the Upameya *brāhmaṇa* corresponds to *tr̥ṇa* which is compared with the Upamāna *tr̥ṇāgni*, which means *tr̥ṇakṛta agni*. Here the *sādhāraṇa dharma* is *na sāmyati*, as both of them do not function for long.

14. At times restrictive words used in the Upamāna suggest a corresponding restriction in the Upameya. In No. 7, the adjective *ārdrān* of the Upamāna namely *drumān* suggests a corresponding adjective such as *dustaram* or *dirgham* in case of the Upameya viz. *karmajan doṣam* as is indicated by the word *api* in *ārdrānapi drumān*. Similarly the adjective *jātabala* of the Upamāna *vahni* suggests the *arthajñāna* of the *Vedas* in case of *Vedajñā*, the Upameya. Really the *arthajñāna* corresponds to the strength of fire. Ultimately the meaning is that just as strong fire burns even wet trees so a learned brahmin destroys even great sins, evils or misfortunes. In No. 21, the adjective *kraturāḥ* used of the Upamāna *asvamedha* indicates a similar adjective *sūktarāḥ* of the Upameya *aghamarṣaṇa sūkta*. In No. 28, *aṣṭau māśān* serves a restrictive adjunct in case of the Upamāna *āditya* drawing up water with rays. This suggests a corresponding restriction in the drawing of the taxes (*karas*) by the *nṛpa* gradually on appro-

prate occasions and in proper time. For the *lopa* in the stanza see sec. 16 below. Similarly in No. 36, *vārṣikānūcāturo māśān* restricts the Upamāna-vākya namely *Indra* sending showers and suggests that the *nṛpa* (Upameya) should shower gifts on his *rāṣṭra* on proper occasions only. In No. 37, *viddhamanuviddhyataḥ* restricts the Upamāna *iṣu* which is said to be shot in vain and suggests a similar adjective namely *kṣiptamanukṣipataḥ* in case of the Upameya namely the person who sows the seed in another's wife. In No. 49, *ṛtuparyaye* restricts the double Upamāna *ṛtu* and *ṛtulinga* and suggests a corresponding restriction such as *syṣṣyanti* in case of the double Upameya *dehinaḥ* and *karmāṇi*. Here *ṛtus* obtaining their distinctive marks i.e. *ṛtulingas* are offered as the Upamāna for *dehins* resuming their respective *karmāṇi* in their new births. The word *paśyataḥ* used in the Upameya-vākya in No. 76 where the *rāṣṭra* of a king who allows a *sūdra* to discuss *dharma* or law in his kingdom is compared to *pañke gauḥ* in point of *śidāna*, suggests the comparison of the king with a cow boy who helplessly watches the calamity. In No. 102, the Upamāna *trivedādhyayana* given for the Upameya *dharmaśāstra* suggests the *adhyayana* of the latter though not expressed. In No. 120, a *śuśrūṣu* pupil obtaining *vidyā* from the *guru* is compared to a person a *nara* obtaining *vāri* i.e. water by digging into the ground with a *khanitra* i.e. spade. Here the correspondence between the adjectives of the Upameya and the Upamāna namely *śuśrūṣu* and *khanitrena* *khanana* suggests the comparison of *śevā* and *khanitra*. It appears that the poet wants to suggest the adjective *prthoigatam* of *vāri*, the Upamāna corresponding to *gurugatā*, the adjective of *vidyā*, the Upameya. This further suggests the comparison of *guru* and *prthoi*; the former being the treasure of *vidyā* i.e. knowledge and the latter, the storehouse of *vāri* i.e. water. For the *lopa* contained in the verse see sec. 16 below. In No. 143, the double Upamāna namely *udake taran* (*nara*) and *aupala plava* is brought in correspondence with the ignorant *dātā* and (equally) ignorant *praticchaka*. Here the instrumental in the Upamāna *aupala plava* brings out its *karaṇatva* which suggests a similar *karaṇatva* of the corresponding Upameya namely *praticchaka* in spite of its being put in the nominative. For the difference in case between the two refer to sec. 7 above. In

No. 194, the adjective *sicyamāna* of the Upamāna *druma* is intended to bring out the correspondence with *bāhubalāśrītam* in case of the Upameya *rāṣṭram*. Here *bāhubalāśrīya* is compared to *seka* or sprinkling, resulting into *vardhana* or prosperity which is the *sādhāraṇa dharma*.

15. Sometimes the Upamāna is related to the Upameya as is *viśeṣa* to *sāmānya*. No. 22 is a case in point. Here the subsidiary Upameya is *anumāna* and the corresponding Upamāna is *asṛkṣpāta*. It is evident that *asṛkṣpāta* is only one of the *anumānas* which lead the *mṛgaya* or hunter to trace the track of *nṛga* or deer. For the disagreement in gender and number which results from this, see sec. 3 above. In No. 34, the adjective *āryarūpa* of the Upamāna *nara* (to be taken twice in both the *vākyas*), corresponds to *aviśīḍita* in the Upameya. Correspondence does exist in case of the two predicative adjectives of the Upameya namely *varṇāpeta* and *kaluṣajoniṣa* and a similar adjective namely *anārya* in case of the Upamāna. Sometimes one and the same word serves as the Upamāna and Upameya on account of Śleṣa as in No. 56 where the word *aṅga* means a member (limb) of the government with the Upameya *rājan* (*prākaraṇika*) and limbs with the Upamāna *kūrma*. In No. 119, the words expressive of Upamāna namely *nadinada* is a *samāhāra*. In No. 148, the secondary Upamāna namely *ṛṣabha* is indirectly mentioned through the *taddhita* from *ārṣabham*. In Nos. 178 (189, 209), the word expressive of the subsidiary Upamāna namely *ādya* though mentioned once is to be construed with all the three Upamānas namely *vatsa*, *vāryokas* and *śaṭpada* brought in correspondence in the Upameya *rājan*. For the change in construction resulting into disagreement in case see sec. 8 above. For the Lopa see sec. 16 below.

16. This brings us to *Luptopamās*. At times words in the Upameya-*vākya* are *lupta*. Thus in Nos. 10, 77 and 210, *dāna* and *ajña*, *gauḥ* and *gauḥ* and *ṣaṇḍha* and *strī* are brought in as standards of comparison with *aphalatra* as *sādhāraṇa dharma*. Here doubt exists about the exact nature of the double Upameya. Part of it is *anyā vipra* corresponding to *dāna*, *gauḥ* and *ṣaṇḍha*. The other part corresponding to *ajña*, *gauḥ* and *strī* appears to be *śrautasamānta karma*, as suggested by *Kullūka*. This, however, is *lupta*. Thus

*anyā vipra* who is *aphala* in *śrautasamāsta karma* is compared with *dāna* in case of *ajñā*, *gauḥ* in case of another *gauḥ* and *śaṅkha* in case of *śrīyaḥ*; as all these are also *aphala*. For the resulting disagreement in gender see sec. 4. This happens in No. 120 where a *śūdrāṣu* pupil obtaining *vidyā* from the *guru* is compared to a *nara* or a person obtaining *vāri* or water by digging into the ground (*khanan*) with a *khanitra* or a spade. Here the correspondence exists between the adjective *śūdrāṣu* in the Upameya-vākya and the corresponding adjective *khanitrena khanan* in the Upamāna-vākya. Thus resulting into the comparison of *sevā* and *khanitra* as pointed out in sec. 14 above. But the substantive *brahmacārī* in the Upameya-vākya corresponding to *nara* in the Upamāna-vākya is not expressed. For other suggestions in the verse see sec. 14 above. Lopa in the Upamāna-vākya is not conspicuous by its absence. In Nos. 178, 189 and 210, *vatsa*, *vāryakas* and *śaṭpada* accepting their *ānya* i.e. food bit by bit are brought in comparison with *rājan* who is advised to accept the *karas* (taxes) from his *rāṣṭra* little by little. Here the source of food corresponding to *rāṣṭra*, in the Upameya-vākya is not mentioned in the Upamāna-vākya. For the change of construction in the stanza resulting into difference in case as well as for Upamāna being mentioned only once, refer to sections 8 and 15 above. Both these were cases of Lopa in double Upamānas. Lopa in a quadruple Upamāna is also present in No. 28. Here *āditya* sucking up *toyā* (water) by its *rasmayah* is given as the Upamāna for the king i.e. *nṛpa* accepting *karas* (taxes) from his kingdom i.e. *rāṣṭra*. Here Lopa occurs in both i.e. in the Upameya-vākya as well as the Upamāna-vākya. Thus corresponding to *rasmibhiḥ* in the Upamāna, there should be *adhikāribhiḥ* in the Upameya, which, is dropped. On the other hand, the Upamāna does not contain the word *samudrādibhyaḥ* corresponding to *rāṣṭrāt* in the Upameya. Along with these Upameya-luptā and Upamāna-luptā Upamās, the solitary instance of Vādilupta may be mentioned. Thus in Nos. 225 and 227 a woman i.e. *strī* is compared with a *hamsa* i.e. *swan* and *vāraṇa* (*elephant*) i.e. elephant in point of *gamana* or graceful gait. As the Mālopamā is expressed here with the help of a compound namely *hamsavāraṇagāminīm*, the

Upamā drops *vādi* i.e. *ise* the word expressive of it and hence the Upamā is Vādiluptā.

17. Dharmaluptā Upamā is, however, most common. These Upamās can be mainly divided into two categories, *samāsagā* and *vākyagā*. The former occurs when the Upamāvācaka is compounded with the Upamāna and the latter occurs when it is not so compounded and the Upamā is expressed with the help of a full sentence. Coming to Dharmaluptā Upamās expressed with the help of a *samāsa* we find that in case of single Upamānas it occurs 7 times and in that of double Upamāna only once. In Nos. 4 and 40 *vīpras* are compared with *jvalana* i.e. *agni* or fire and *ambu* i.e. *udaka* or water. Here the *sādhāraṇa dharma* as understood by Buhler is *śucitva* which is not expressed. This would make the Mālopanā Dharmaluptā; *jvalanāmbusamā* makes it *samāsagā*. If, however, *na doṣo bhavati* is understood as the common property, Upamā would become *samāsagā* Pūrṇopamā. In Nos. 130 and 164, *jyēṣṭhavyṛtti jyēṣṭha* is compared with *pilā* and *māī*. This is also Mālopanā containing single Upamānas. Here *vyṛtti* or treatment which is the *sādhāraṇa dharma* is omitted. Hence Dharmaluptā; *māteva* or *pīteva* make it *samāsagā*. In No. 45, *bhaikṣeṇa vyṛtti* is likened to *upavāsa* in point of *pūṇyāvahatva*, the *sādhāraṇa dharma*, which however, is *lupta*; *upavāsasamā* brings in *samāsagā*. In No. 71, *retahseka* with *svayonis* (sisters by the same mother), *kumaris*, *antyajas* and *sakhyuḥ* or *putrasya striyaḥ* is compared with *gurutaḥpa* (violation of Guru's bed) in respect of being *pāpāvaha* or (equally) sinful. Here *pāpāvahatva* is not expressed. The expression *gurutaḥpasamam* makes it *samāsagā*. In No. 175, the *apaharaṇa* of *nikṣepa*, *nara*, *aśva*, *rajata*, *bhūmi vajra*, and *maṇi* is compared to *rukumasteya* (stealing gold) and in No. 192, *kāmākārataḥ agnīnamahāvedha* (voluntary neglect of sacred fires) is likened to *vīrahatyā* (killing of a warrior or the slaughter of a son), in respect of being (equally) *pāpāvaha*. The word *pāpāvahatva* is dropped in both the stanzas. The expression *rukumasteyasamam* in the latter make both the Upamās *samāsagā*. In No. 221, however, many Upameyas, namely *brahmojjhatā*, *vedanindā*, *kauṭasākṣyam*, *suhyadvadhaḥ* and *garhitānādayaḥ jagdhiḥ* are compared to a single Upamāna namely *surāpānam*. Here also the *sādhāraṇa dharma* is *pāpāvahatva*,

which is *luṭṭa*. The word *surāpānasamam* makes this Upamā also *samāsagā*. No. 11 contains double Upamāna where the intention of the poet is to compare an *arthavaikalya-bhāṣitā nara* i.e. a liar with an *andha* i.e. blind man eating *sakaṇṭaka matṛyas* i.e. fish with bones as both ultimately come to grief. Here *duḥkhaḥprāpti*, which is the *sādhāraṇa dharma* is *luṭṭa*; *matṛyāniva* makes it *samāsagā*. For the irregularity in expressing the Upamā see sec. 22 below.

18. This leads us to Vākyagā Dharmaluptā Upamās. They are 7 in number. All of them contain single Upamānas, expressed with the help of full sentences. The *sādhāraṇa dharmas* that are *luṭṭa* are *dhanavikārayogyatva* in case of *putra*, the Upameya, and *ātman*, the Upamāna in No. 26 as well as in that of *Duhitā* (Upameya) and *putra* (Upamāna) in No. 135, *ādarāṇiyatva* in case of *mātṛśvaśā*, *mātulāni*, *śvatṛū* with *pitrśvaśā* (Upameyas) and *gurubhāryā* (Upamāna) in No. 70, *doṣabhāktva* in case of *lipsārān brāhmaṇa* (Upameya) and *stena* i.e. *caura* or thief (Upamāna) in 92, *svargasādhanaṭva* in case of *dharmaśāstra* (Upameya) and *trivēdādhyayana* (Upamāna) in No. 102, *pāpāvahatva* in case of many Upameyas namely *samutkarṣe anṛta*, *rājagāmi pāṭuna* with *guroḥ alīkanirbandhaḥ* and the single Upamāna *brahmahatyā* in No. 153 and *patitāṭva*—between the Upameya namely *bhṛtā* who causes the duties to be performed by another (woman) when the wife of equal caste exists and the Upamāna namely *Brāhmaṇacāṇḍāla* in No. 155.

19. Thus in Dharmaluptā Upamās we find that *pāpāvahatva* and *puṇyāvahatva* are the usually omitted *dharmas*. This is perfectly natural in a work on Dharmaśāstra. This shows that the respective Upamānas were too well-known to make the mention of the *dharma* with reference to them, necessary. Thus *upavāsa* was known to be *puṇyāvaha* and *gurutalpa*, *brahmahatyā*, *rukmaśteya*, *vīrahatyā* and *surāpāna* were the avowed *pātakas* of the day. The same argument can be advanced in case *duḥkhaḥprāpti* of a blind man eating fish with bones, *ādarāṇiyatva* in case of *pitā* and *mātā* as well as *patitāṭva* of a *brāhmaṇacāṇḍāla* and *doṣabhāktva* of a *stena* or thief.

20. Triluptā Upamās occur in expressions like *bakartti* in No. 145, *bakraoratika* in No. 145A and *baidālavratika* in No.

148. In these expressions only *vṛtti* or *vṛata*, the Upameya is mentioned and all other parts (remaining three) of the Upamā are dropped. These words are formed on the authority of the Vārtika, 'saptamyupamānapūrvāpadasya bahuvrīhiruttarapadalopaśca'.

21. There are only two Upamās based on Vaidharṁya. In No. 74, *adharmā* is compared to *gauḥ* in respect of the *sādhāraṇa-dharma-na sadyaḥ phalati*. Kullūka takes *gauḥ*, in the sense of a milch cow or a full-grown bull which gives its reward immediately and understands the Upamā to be based on Vaidharṁya. The Upamā can be considered as one based on Sādharmya if *gauḥ* is understood in the sense of a cow which yields its reward i.e. milk only after bringing forth the calf and thus bringing about the *abhāva* of *sadyaḥ phalana* like that of *adharmā*. No. 133, however, is a clear instance of an Upamā based on Vaidharṁya, as here the fact that the king who does not eat meat, disregarding the rules, becomes dear to men and free from disease is brought out by the dissimilar example of *piśāca* eating meat without any idea of observing any rule and becoming hateful.

22. In addition to this, there are some Upamās in Manu-smṛti, which are expressed in a totally irregular way. These Upamās deserve a separate mention. Thus No. 11 compares an *arthavaikalyabhāṣitā nara* i.e. a liar with an *andha* i.e. a blind man eating (*aśana*) *sakaṇṭaka matṛya*s i.e. fish with bones as both ultimately come to grief. *duḥkha-prāpti*, therefore, is the *sādhāraṇa-dharma*, which is not expressed as is indicated in sec. 17 above. The Upamā is expressed in a very unusual manner. Very probably the poet has conceived it as a Nidarśanā where *arthavaikalya-bhāṣitā naraḥ* is ultimately compared to *sakaṇṭakamatṛya-bhakṣayitā andhaḥ*. This is indicated by the fact that the Upameya *sa naraḥ* is sandwiched between two parts of the Upamāna namely *matṛyām* and *kaṇṭakaiḥ*. If *iva* is taken to be *Utprekṣāvācaka*, the Nidarśanā would certainly be less spoilt. In No. 149, two verses namely IX-50 and 51 go to form the Upamā. The real Upamā is in 50 d and 51 ab; 50 d expects a context of 51 a, b and c. The intention of the poet is to compare the seed (*bīja*) of an *akṣetṛin* (i.e. another's wife) to the dropped (*skandita*) *bīja* (i.e. seed) of a bull (*āṛgabha*) in cows belonging to others. The *sādhāraṇa dharma*



is *moghatva* or uselessness. Here *ṛṣabha* or *ṛṣabha* the secondary Upamāna corresponding to *parakṣetrapravāpī* is expressed indirectly with the Taddhita form *ārṣabham* as indicated in sec. 15 above. The Upameya has two adjectives namely *akṣetṛin* and *parakṣetra-pravāpīn*. Corresponding to the latter there is *anya-goṣu* in 50 a i.e. the Upamāna-vākya; but a similar adjective corresponding to *akṣetṛin* in the Upameya could not be conceived in case of *ṛṣabha* or *ṛṣabha*, the Upamāna, as the latter does not possess any *kṣetra* as such.

23. In two Upamās, the construction becomes anakoluthic in view of the irregularity in expressing the Upamā. Thus in No. 112, *dhara* ■ earth is brought in as an Upamāna for *rājan* in point of *bhūtānām dhāraṇa* i.e. supporting all creatures. Here the poet begins with an active construction in the Upamāna-vākya and puts the Upamāna *dhara* in the nominative; but being influenced by the words *pārthivam uratam* in d, he chooses to express the Upamāna *rājan* which is to be supplied with ■ genitive (such as *rājñāḥ*) as shown by the expression *bibhrataḥ*. This *bibhrataḥ* is to be taken as the short form of the expression *yah bibharti tasya* as is shown in sec. 9 above. Nos. 167 and 228 offer another example of this kind of construction. Here *carmamaya mṛga* and *kāṣṭhamaya hastin* are brought in comparison with an *anadhīyāna vipra* in point of *nāma bibhrati*, which is the common property. Here the poet uses *yaśca* instead of *tātha* for emphasizing the Upameya as shown in sec. 2 above. The poet begins with an Upamā, but being influenced by the word 'te' in d which replaces *tāthā* by *yaśca*, concludes the verse with a *Dīpaka* where the *prakṛta vipra* and *aparakṛta mṛga* and *hastin* are connected by means of one common property namely *nāma bibhrati*. Hence the anakoluthic construction.

24. In conclusion, we find that the author of Manusmṛti is not very particular in expressing Upamās as they are not his primary concern. This gives rise to changes of construction in the Upameya-vākya and the Upamāna-vākya, which in their turn, give rise to disagreement in case. Parts of the Upameya and Upamāna are dropped many a time. Dharmaluptā is not conspicuous by its absence. Irregularities in expressing the Upamā do arise on account of the change of the mind of the poet. This brings in anakoluthic construction.

## TRANSLATION ( OF THE PASSAGES ) AND NOTES

(1) अग्नि ( and महर्षेयम् )

A Brāhmaṇa, be he ignorant (*avidvān*) or learned (*vidvān*) is a great divinity just as Agni i.e. fire whether consecrated (*praṇīta*) by prayers or not consecrated (*apraṇīta*) is a great divinity (IX-317).

Upameya—Brāhmaṇa

Upamāna—Agni

Sādhāraṇa Dharma—mahat daivatam,

Upamādvācaka—Yathā

Note:—Correspondence between Brāhmaṇa and Agni as also between *avidvān* and *apraṇīta*, *vidvān* and *praṇīta* is intended; only they have been mentioned in an inverted order i.e. the correct order would have been *apraṇītaśca praṇītaśca*. But this would have disturbed the metre by causing one letter more. The Upameya-vākya precedes the Upamāna-vākya, hence the dropping of *tathā*. The Upamā is expressed with the help of two independent sentences; therefore the common property namely *daivatam mahat* is mentioned twice.

(2) अग्नि ( and प्रतापयुक्तस्तेजस्विव )

(If) he (i.e. the king) is ardent in wrath (*pratāpayukta*) against criminals and endowed with brilliant energy (*tejasvī*), and destroys wicked vassals, then his character (*vrataṁ*) is said (to resemble) that of Fire (*āgneyam*) (IX-310).

Upameya: *nṛpa* from stanza 309.

Upamāna—Agni

Sādhāraṇa Dharma:—*pratāpayukta* and *tejasvī*

Note:—This is Gamyopamā suggested by the Nidarśana contained in '*āgneyam vrataṁ*' in d. 'As the Upamā is *gamyā*, the Upamādvācaka is conspicuous by its absence.

(3) अग्नि i.e. कृष्णवर्त्मन् and हविस्

Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like *Kṛṣṇavarman* i.e. fire (fed) with *havis* i.e. clarified butter or oblation.

(II—94).

*Upameya*: *Kāma* and *Kāmānām upabhoga**Upamāna*—*kṣīṇavartman* and *havis**Sādhāraṇa Dharma*:—*abhiwardhate* and *na sāmyati**Upamāvācaka*: *iva*.

*Note*:—This *Upamā* contains a double *Upamāna*. Here the *Sādhāraṇa Dharma* is repeated twice, once namely *na sāmyati* goes with the *Upameya* and the other *abhiwardhate*, with the *Upamāna*. The former is negative, while the latter is positive. Not being satisfied with the negative expression in *a* and *b* the poet expresses the same idea in a positive manner in *d*.

(4) अग्नि i.e. ज्वलन (and अदोषभावत्वं)

By teaching, by sacrificing for, and by accepting gifts from despicable (men), no sin accrues to Brāhmaṇas or Vipras; (for) they (to) are like *jvalana* i.e. fire (and *ambu* i.e. water) (X—103).

*Upameya*: *Te* i.e. *viprāḥ* mentioned in *c**Upamānas*: *jvalana* as well as *ambu**Sādhāraṇa Dharma*—*na doṣo bhavati**Upamāvācaka*—*sama*

*Note*:—This is a *Mālopanā* as two *Upamānas* are mentioned for one *Upameya*. There is disagreement in number between the *Upameya* namely *te* which is plural and *Upamānas* namely *jvalana* and *ambu*, both of which are singular in number. There is also disagreement in gender between the *Upameya* i.e. *te* and one of the two *Upamānas* namely *ambu*, as the former is masculine while the latter is neuter.

G. Bühler translates *d* as 'for they (are as pure)' as fire and water. It seems that the common property between the *Upamānas* and the *Upameya*, according to him is purity or *śucitva*. This would make the stanza an instance of *Dharmaluptā Upamā* as the *dharma* namely *śucitva* or purity is left to be understood. This construction, though quite plausible, is not necessary in view of 'na doṣo bhavati' mentioned in *c* which serves the purpose of supplying the common property intended by the poet.

Also see No. 40 below.

(5) अग्नि i.e. पावक and स्मरान

The brilliant fire namely *pāvaka* is not contaminated even.

in burial places i.e. *śmaśāṇeṣu* and when presented with oblations (of butter) at sacrifices, it again increases mightily. Thus, though Brāhmaṇas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity (IX-318-19.).

*Upameya*: Brāhmaṇa and *aniṣṭāni karmāṇi*

*Upamāna*: *Pāvaka* and *śmaśāṇas*

*Sādhāraṇa Dharma*: *na duṣyati* and *pūjyāḥ*

*Upamāuvācaka*: *evam*

*Note*:—There is a double *Upamāna* in the *Upamā*. Here the antecedent *yathā* is dropped. The *Sādhāraṇa Dharma* is repeated, once negatively in *na duṣyati* going with the *Upamāna* and then positively with *pūjyāḥ* going with the *Upameya*. Not being satisfied with a negative expression in verse 318 b, the poet expresses the same idea in a positive manner in verse 319 c. The emphasis on the *Sādhāraṇa Dharma* going with the *Upameya* namely Brāhmaṇas, stands to reason in case of the author who is a champion of Brahmanism. Here the antecedent *yathā* is dropped.

(6) अग्नि i.e. अग्नि and यज्ञ and तेजस्

Just as *vahni* i.e. fire in one moment consumes with its flame (*tejasā*) the fuel (*edhas*) that has been placed upon it, even so he who knows the Vedas, destroys all guilt by the fire of knowledge (*jñānāgniṇā*). (XI—246).

*Upameya*: *Vedavit*, *pāpa* and *jñānāgni*

*Upamāna*: *Vahni*, *edhas* and *tejas*

*Sādhāraṇa Dharma*: *nir dahati* or *dahati*

*Upamāuvācaka*: *yathā—tathā*

*Note*:—Here a triple *Upamāna* is present. *Jñānāgni* is a *Rūpaka*. On account of this *Rūpaka*, there is disagreement in gender with reference to the corresponding *tejasā* in the *Upamāna-vākya*. Otherwise *jñāna* would have been the proper *Upameya*. As the *Upamā* is expressed with the help of two independent sentences, the *Sādhāraṇa Dharma* namely *nir dahati* is mentioned twice, once with the *Upasarga nir* and secondly without it.

This is *Pūrṇopamā* helped by *Rūpaka* and hence the verse is an example of *Saṅkara* of *Rūpaka* and *Upamā*.

(7) अग्नि i.e. वह्नि and द्रुम

Just as *vahni* or fire that has gained strength (*jātabalo*) consumes even *trees* (*drumān*) full of sap (*ādrān*), even so he who knows the Veda, burns out the taint of his soul which arises from (evil) acts. (XII-101).

*Upameya*: *Vedajña* and *Karmaja doṣa*

*Upamāna*:—*Jātabalo Vahni* and *druma*

*Sādhāraṇa Dharma*:—*dahati*,

*Upamāṇōcaka*:—*yathā—tathā*

*Note*:—This *Upamā* contains a double *Upamāna*. *Vedajña* is compared with *jātabalo vahni*. It is clear that by *Vedajña* a person who knows the meaning of the Vedas in addition to knowing it by heart is meant. Compare 'granthato arthataśca vedajñah' (*Kulluka*) and the 'knowledge of the meaning corresponds to the increased strength of the fire. Corresponding to the adjective *ādran*, author probably means that we should supply a corresponding adjective in case of *karmajam doṣam* such as *dustaram* or *dirgham*, as is indicated by *api* in *ādrānapi drumān*. There is also disagreement in number between *doṣam* and *drumān* i.e. the former is singular, while the later is plural. The *Sādhāraṇa Dharma*, as usual, is mentioned twice in keeping with two sentences that go to form the *Upamā*.

(8) अक्ष and कुमै see under कुमै and अक्ष No. 56 below.

(9) अजा (and उत्पादकस्य प्रजाभागित्वाभाव)

As with *cows* (*gauḥ*), *mares* (*aśvā*), *female camels* (*uṣṭrā*), *slave-girls* (*dāsī*), *buffallo-cows* (*mahiṣī*), *she-goat* i.e. *ajā* and *ewes* (*avikā*) (belonging to others), it is not the begetter i.e. *utpādakah*, who obtains the offspring (but their owner alone is so); even thus (it is) with the wives of others (IX-48).

*Upameya*: *anyāṅganā*

*Upamānas*: *ajā, gauḥ, aśvā, uṣṭra, dāsī, mahiṣī, avikā* (belonging to others)

*Sādhāraṇa Dharma*: *notpādakah prajābhāgi*

*Upamāṇōcaka*: *yathā—tathā*

*Note*:—The stanza is an instance of *Mālopanā* as *anyāṅganās* are here compared with as many as seven *Upamānas* namely *ajā, gauḥ, aśvā, uṣṭra, dāsī, mahiṣī* and *avikā* (belonging to others).

In the Upamā, *uṣṭra*, the feminine form is evidently intended, although *uṣṭra* is the word that actually occurs. Hence *uṣṭra* should be understood as referring to *uṣṭrajāti*.

(10) अन्न and दान

Just as a *ṣaṇḍha* i.e. a eunuch is unproductive with *striyaḥ* i.e. women, as a *gauḥ*, or cow with another *gauḥ* is unprolific and as *dāna* i.e. gift made to *ajña* i.e. an ignorant man yields no reward i.e. *aphala*, even so is Brāhmaṇa useless, who (does) not (know) Rks (II—158).

Upameya: *anyca vipra* and *śrautasmārta karma* (*lupta*)

Upamānas: (i) *dānam* and *ajña*

(ii) *ṣaṇḍha* and *stri*

(iii) *gauḥ* and *gauḥ*

Sādhāraṇa Dharma: *aphalatva*

Upamāṇavācaka: *yathā—tathā*

Note:—There is a double Upamāna in this Mālopamā: *dānam* and *ajña*, *ṣaṇḍha* and *stri*, and *gauḥ* and *gauḥ*. *Aphalatva* is the Sādhāraṇa Dharma which is exactly repeated. The doubt, however, is about the exact nature of the double Upameya. Part of it is *anycaḥ vipraḥ* corresponding to *dānam*, *ṣaṇḍha* and *gauḥ*. The other part corresponding to *ajña*, *striṣu*, and *gavi* seems to be *śrautasmārta karma* (performed through *anyca vipra*) as suggested by Kullūka. There is disagreement in respect of gender between the Upameya namely *anyca vipra* (masculine) and two Upamānas namely *dānam* (neuter) and *gauḥ* (feminine). The other Upameya *śrautasmārtam karma* (neuter) differs in gender from all the three Upamānas namely *ajña* (masculine), *stri* (feminine) as well as *gauḥ* (feminine).

(11) अन्ध and सकण्टकमत्स्यारोह

That man who is a court (of justice) gives an untrue account of a transaction (*arthavaikalya*) (or asserts a fact) of which he was not an eye-witness, resembles an *andha* or a blind man who swallows *matryas* i.e. fish with *kaṇṭakas* i.e. bones (VIII—95).

Upameya: *Nara* and *arthavaikalyabhāṣaṇa*

Upamāna: *Andha* and *sakaṇṭakamatryāśāna*

Sādhāraṇa Dharma: *duḥkhaḥprāpti* (*lupta*)

Upamāṇavācaka: *iva*

*Note:*—In effect, the Upamā containing a double Upamāna, appears like Vākyagā where *iva* is irregularly used for *yathā*. The intention of the poet is to compare a liar with a blind man eating fish with bones (*kaṇṭakaiḥ saha*). *Sakaṇṭakamatsyāśana* is conceived as the subsidiary Upamāna for *Arthavaikalyabhāṣaṇa*, both being dangerous.

It is, however, probable that the poet has conceived this as a Nidarśanā where the liar is identified with or represented as a blind man swallowing fish with bones. This is clear from the words '*sa naraḥ*' referring to the Upameya (liar), sandwiched between the two parts of the Upamāna namely *matsyān* and *kaṇṭakaiḥ*. But this intended Nidarśanā is spoilt by the use of the Upamānāvācaka *iva*. It is perhaps possible to take this *iva* as an Utprekṣāvācaka, in which case the Nidarśanā would be less spoilt.

As it stands, the stanza would be an example of Śrautī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā as the common property (*dharma*) namely *duḥkḥaprapṛāpti* (i.e. coming to grief) is not expressed.

(12) अपरपक्ष and पूर्वपक्ष

As the *Aparapakṣa* i.e. the second half of the month (*kṛṣṇapakṣa*) is preferable to *Pūrvapakṣa* i.e. the first half (*śuklapakṣa*), even so the afternoon is better for (the performance) of a funeral sacrifice than the fore-noon (III—278).

Upameya: *Aparāhṇa* and *pūrvāhṇa*

Upamāna: *Aparapakṣa* and *pūrvapakṣa*.

Sādhāraṇa Dharma: *viśiṣyate*

Upamānāvācaka : *yathā—tathā*

*Note:*—Here also a double Upamāna is present. The Sādhāraṇa Dharma namely *viśiṣyate* is expressed twice in keeping with the two sentences used, in expressing the Upamā. The repetition is exact. For the *Aparapakṣa* giving better fruit than *Pūrvapakṣa*, compare '*kṛṣṇapakṣaḥ śuklapakṣāt ivāddhāsyu sambandhi viśiṣṭaphalado bhavati* (Kullūka).

(13) अमृत (and अकाङ्क्षा)

A Brāhmaṇa should (always) dislike homage like poison i.e. *viṣa*: and constantly desire (to suffer) scorn i.e. *avamāna* as (he would long for) *Amṛta* i.e. nectar (II—162).

*Upameyas*: (i) *avamāna*, (ii) *sammāna*

*Upamāna*: (i) *amṛta*, (ii) *viṣa*

*Sādhāraṇa Dharma*: *ākāṅkṣat*

*Upamāuṣaka*: *iva*

*Note*:—Here 'udvijeta viśādana' in b contains another independent *Upamā* for which see No. 191 below. Thus the verse contains two *Upamās*. In both the *Upameyas* viz. *avamāna* and *sammāna* are masculine in gender; while the *Upamānas* namely *amṛtam* and *viṣam* are neuter in gender.

(14) अन्तु see उक्त्वा No. 40 below.

(15) अम्भस् and इतविन्दु see under इतविन्दु and अम्भस् No. 81 below.

(16) अम्भस् and तैलविन्दु see under तैलविन्दु and अम्भस् No. 99 below.

(17) अरुन्धती (and सत्लोकस्थिति)

That woman, who after being (once) given by her parents (in marriage) remains chaste, i.e. faithful to her husband till her life (lasts), never leaves the *Bhartṛloka* like *Arundhatī* [V (21).]

*Upameya*: *Yā* i.e. *pativrātā*,

*Upamāna*: *Arundhatī*

*Sādhāraṇa Dharma*: *bhartṛlokaṁ na tyajati*

*Upamāuṣaka*: *yathā—tathā*

*Note*:—This *śloka* is accepted and commented by the commentator *Rāmacandra*. Hence it is included here.

(18) अविका (and उत्पादकस्य प्रजाप्राप्तित्वाभाव) IX-48.

*Upameya*: *anyāṅgaṇā*,

*Upamāna*: *avikā* (belonging to others)

*Sādhāraṇa Dharma*: *notpādakasya prajābhāgī*

*Upamāuṣaka*: *yathā—tathā*

*Note*:—For the details of the *Upamā*, see under अजा No. 9. above.

(19) (अम्भस्ति) अमप्लव (and मञ्जन)

A *Brāhmaṇa* who neither performs austerities nor studies the *Veda*, yet delights in accepting gifts sinks with it (i.e. *prati-graha*), just as (he who attempts to cross over in) a boat made of stone i.e. *aśmaplāva* (is submerged) in the water (*ambhasi*) along with it V—190).



*Upameya*: An *anadhīyāna dvija* with *pratigraha*

*Upamāna*: A *dvija* with an (*ambhāsi*) *aśma-plava*,

*Sādhāraṇa Dharma*: *majjati*

*Upamānvācaka*: *iva*

*Note*:—There is a correspondence between the attributes of the main *Upamāna* and *Upameya* both of which are conveyed by the same word *dvijaḥ*. 'Want of study and penance' correspond to the 'use of a stone-boat in water'. *Majjati* is the *Sādhāraṇa Dharma*. It metaphorically means 'sinks down or perishes' and literally it means 'sinks' or 'is submerged'. The double *Upameya* is *dvija* receiving a *pratigraha* for prosperity and the *Upamāna* is the *dvija* who uses an *aśma-plava* i.e. a stone-boat in water. In case of the *Upameya* the cause which leads to the failure of his *pratigraha* is want of study and penance and that in case of the *Upamāna* is 'being made of stone' of the boat makes him sink. Thus there is a correspondence between the two.

Here in this interpretation '*tena*' refers to the *pratigraha* only and not to the '*dātā*' as Kullūka and other commentators suggest. If their interpretation of '*tena*' referring to '*dātā*' is accepted, the whole simile will be disturbed, for it will bring out a correspondence between *dātā* and *plava*. But the *dātā* never wants to become a *plava* i.e. a cause of *varaṇa* himself, but offers gifts to the *dvija* whom he expects to be a *plava* leading him to the heavenly world. Between the *dātā* and *pratigraharucih dvijaḥ*, the latter is expected to be a *plava* leading the former to a higher world. So it is better to take '*tena*' as referring to *pratigraha* in the *Upameya* or else supply *dātā* as the subject of *majjati* in d and take the first half as a relative clause with *yaḥ* supplied and *tenaiva* going with it in view of No. 143 below.

(20) अश्वमेध (and सर्वपापानोदन)

As the *Aśvamedha* i.e. horse-sacrifice, the king of sacrifices removes all sin, even so that *Aghamarṣaṇa* hymn effaces all guilt (XI—260.).

*Upameya*: *Aghamarṣaṇa Śākta*,

*Upamāna*: *Aśvamedha*

*Sādhāraṇa Dharma*: *Sarvapaṭhāpanodanataḥ*

*Upamānvācaka*: *yaḥ—tathā*

*Note:*—Here the suggestive adjective *kraturāḥ* used of the Upamāna *Aśvamedha* indicate that a similar adjective is to be understood in case of the Upameya i.e. the Aghamarṣaṇa Sūkta such a *sūktarāḥ* i.e. the best of Sūktas. There is disagreement in gender with reference to the Upameya Aghamarṣaṇa Sūkta and the Upamāna *Aśvamedha* i.e. for former is neuter while the latter is masculine. The common property of the Sādhāraṇa Dharma is mentioned twice in keeping with two independent sentences that go to form the Upamā. The repetition is exact.

(21) अन्ना (and उत्पादकस्य प्रजाभागित्वात्) IX—48.

*Upameya:* *anyāṅganā*

*Upamāna:* *aśvā* (belonging to others)

*Sādhāraṇa Dharma:* *notpādakaḥ prajābhāgi*

*Upamānvācaka:* *yathā—tathā*.

*Note:*—For the details of the Upamā see under अन्ना No. 9 above.

(22) असुवपात and मृगयु and मृग

As a hunter i.e. *mṛgayu* traces the liar (*pada*) or tracks the steps of a (wounded) deer i.e. *mṛga* by the drops of blood i.e. *asṛkpāta*, even so the king (*nṛpati*) shall discover the path of Dharma (i.e. shall discover on which side the right lies) by inferences i.e. *anumāna* (from the facts) (VIII—44).

*Upameya:* *Nṛpati, dharma* and *anumāna*

*Upamāna:* *Mṛgayu, mṛga* and *asṛkpāta*

*Sādhāraṇa Dharma:* *padanayana,*

*Upamānvācaka:* *yathā—tathā*

*Note:*—This Upamā contains a triple Upamāna. Here *asṛkpātaiḥ* in the Upamāna corresponds with *anumānena* in the Upameya. Between the two there is disagreement in respect of number and gender. As a matter of fact *asṛkpāta* is only an *anumāna* i.e. *hetu*, so that in the Upamāna one particular *anumāna* is mentioned, while in the Upameya *anumāna* in general is stated. It is also possible to drop both these in the scheme of the Upamā because *asṛkpāta* and *anumāna* are not really related to each other as the Upamāna and Upameya but only as the *viśeṣa* and *sāmānya*. The Sādhāraṇa Dharma is repeated twice in keeping with the two sentences that go to form the Upamā. Disagreement:

mood or *vidhi* is present here as the root *ni* is used in the present tense in the Upamāna and with the potential form in the Upameya.

(23) अग्नि and त्वच्

A *doija* i.e. twice-born man who (daily) repeats these three (i.e. *vyāhrtis*) one thousand times outside (the village), will be freed after a month even from great guilt, as a *snake* or *ahi* from its slough i.e. *tvac* (II—79).

Upameya: *doija* and *enas*

Upamāna: *ahi* and *tvac*

Sādhārāṇa Dharma: *vinucyate*

Upamāṇācaka: *iva*

Note:—Here a double Upamāna occurs. In the Upamā, *tvacā* corresponds with *enasah*. There is disagreement in respect of gender between them, the former is feminine, while the latter is neuter. Moreover, the Upamāna namely *tvacā* is put in the instrumental while the corresponding Upameya namely *enasah* is in the ablative. This is evidently for the sake of metre as it would have been disturbed if *tvacah* namely the ablative were to be used. Even though the root *muc* with *vi* is associated with both the ablative and the instrumental (cases), the former is more common; hence the poet has begun with it. It is, however, possible to say that *tvaceva* should be taken as equal to *tvacā iva* and then a double Sandhi.

(24) अग्नि and त्वच्

In proportion as a man who has done wrong (*adharmā*), himself confesses it, even so far is he left by i.e. freed from guilt as a *snake* or *ahi* is left by i.e. freed from its slough i.e. *tvac* (XI—228).

Upameya: *nara* and *adharmā*

Upamāna: *ahi* and *tvac*

Sādhārāṇa Dharma: *mucyate*

Upamāṇācaka: *yathā—yathā* and *tathā—tathā*

Note:—The Upamā contains a double Upamāna. Here *tvacā* corresponds with *adharmena*. There is disagreement in respect of gender between them, the former is feminine while the latter is masculine.

(25) आकाश and पद्म

He, who when in danger of losing his life accepts food from any person whatsoever, is not tainted by sin just as the sky i.e. *ākāśa* is not affected or tainted by *mud* i.e. *pañka* (X—104).

*Upameya*: *jīvātīyayamāṇannaḥ* (*puruṣa*) and *pāpa*

*Upamāna*: *Ākāśa* and *pañka*

*Sādhāraṇa Dharma*: *na lipyate*

*Upamānvācaka*: *iva*

*Note*:—Here also a double *Upamāna* is present. There is disagreement in gender between the principal *Upameya* namely *jīvātīyayamāṇannaḥ* (*puruṣaḥ*) (masculine) and the corresponding *Upamāna* namely *ākāśam* (neuter) as well as the subsidiary *Upameya* namely *pāpena* (neuter) and the corresponding *Upamāna* namely *pañkena* (masculine).

(26) आत्मन् (and धनस्वीकारयोग्यत्वं)

A son is even as good as oneself i.e. *ātmā*, (such) a daughter, i.e. *duhitā* is similar to a son i.e. *putra*, how can another (heir) take the estate or *dhana* (lit. money) while such (an appointed daughter who is even) oneself, lives? (IX—130).

*Upameya*: *putra*.

*Upamāna*: *ātman*

*Sādhāraṇa Dharma*: *dhanaśvīkārayogyatva* (*lupta*)

*Upamānvācaka*: *yathā—tathā*

*Note*:—This is *Śrautī Vākya*gā *Dharmaluptā Upamā*. It is *Dharmaluptā* because the *dharma* or the common property namely *dhanaśvīkārayogyatva* is *lupta* i.e. not expressed. As a matter of fact, however, the author does not mean a mere *Upamā* here; it is something more. A representative i.e. *pratimā* rather than a standard of comparison i.e. *Upamāna*, is intended to be conveyed by the word *yathāiva tathā*.

For another *Upamā* contained in the verse see No. 135 below.

(27) आदित्य (and तपन)

And like *āditya* or the *Sun*, he burns the eyes and the hearts (of men), nor can anybody on earth even gaze on him (VII—6).

*Upameya*: *eṣa* i.e. *nyāsa* from stanza 5,

*Upamāna*: *āditya*,

*Sādhāraṇa Dharma: toṇa,*

*Upamāṇōcāka: vat*

(28) आदित्य and तोय and रश्मिन् and समुद्र

As *āditya* or the *Sūra* during eight months (imperceptibly) draws up the *water* i.e. *toya* with his *rays* i.e. *raśmibhiḥ*, even so let him gradually draw his taxes from his kingdom for that is his *arkavata* i.e. the office in which he resembles the Sun (IX—305).

*Upameya: prākaraṇika nṛpa and kara, adhikāriṇaḥ and rāṣṭra*

*Upamāna: āditya and toya and raśmin and samudrādi*

*Sādhāraṇa Dharma: haraṇa*

*Upamāṇōcāka: yathā—tathā*

*Note*:—The *Upamā* contains a quadruple *Upamāna*. Here *asṭaumāsān* is a restrictive adjective in the *Upamāna-vākya* and perhaps it suggests a corresponding restriction in the drawing of taxes by the King gradually on appropriate occasions in proper times. The sun can draw up water during eight months. The King also should receive taxes and tributes only on proper occasions. For a similar adjective compare '*vārṣikānśaturo māsān*' in No. 36 below. Corresponding to *raśmibhiḥ* of the *Upamāna*, there is nothing actually stated in the *Upameya*. Perhaps *adhikāribhiḥ* is suggested. On the other hand, the *Upamāna* does not contain the word *samudrādi* corresponding to *rāṣṭrāt* in the *Upameya*. The *Sādhāraṇa Dharma* is here repeated twice with the same root *hṛ* in the potential tense in the *Upameya* and in the present tense in the *Upamāna*. This gives rise to the disagreement in mood i.e. *vidhi*.

'*arkavataṁ*' in d is an instance of *Nidarśanā*. The stanza, therefore, is an instance of *Śaṅkara* of *Upamā* and *Nidarśanā*. *Śaṅkara* is defined by *Mammaṭa* as '*avivṛāntijusāmatmanyāṅgāṅgi toṁ tu śaṅkarḥ*'

(29) आवित्य i.e. सहस्रांशु (and प्रभा)

That (seed) became a golden egg, in brilliancy (*prabhā*) equal to the Sun i.e. *Sahasrāṁśu*, in that (egg) he himself was born as *Brāhmaṇa*, the progenitor of the whole world (I—9).

*Upameya: haṇam aṇḍa*

*Upamāna: Sahasrāṁśu*

*Sādhāraṇa Dharm: prabhā*

*Upamānācaka: saman*

*Note:*—There is disagreement in respect of gender between the Upameya *andam* (which is neuter) and the Upamāna *Sahasrāṁśu* (which is masculine).

(30) आच and वत्स see No. 177 below.

(31) आच and बायोक्त see Nos. 177 and 188 below.

(32) आच and वद्वत् see Nos. 177 and 208 below.

(33) आचपात्र (and विनाश)

And if a Brāhmaṇa, though learned in Veda, accepts through covetousness a gift from such (a man), he will quickly perish like *āmapātra* i.e. a vessel of unburnt clay in water (*ambhasi*) (III—179).

*Upameya: lobhātpratigrahaḥ vipra*

*Upamāna: ambhasi āmapātra*

*Sādhāraṇa Dharma: vināśam vrajati*

*Upamānācaka: iva*

*Note:*—In d, *ambhasi* is used as the restrictive adjective of the Upamāna *āmapātra*. In the Upamāna itself, the adjective *āma* corresponds to *lobhātpratigraha* in the Upameya. The conditioning of the word expressive of Upamāna by the word *ambhasi* is adopted by the author to make the Upamāna suitable in the context. If it is dropped *āmapātra* cannot serve as the Upamāna in the present case as *āmatva* by itself does not lead to destruction. Disagreement in gender exists between the Upameya *lobhātpratigrahaḥ vipra* (masculine) and the Upamāna (*ambhasi*) *āmapātram* (neuter).

(34) आर्यैरुप नर (and विभावन)

A man of impure (*kaluṣa*) origin (*yonī*), who belongs not to any caste (*varṇāpeta*), (but whose character is) not known (*avijñāta*), who is like *Anārya* having the appearance of an *Ārya*, one may discover (*vibhāvayati*) by his acts (X—57).

*Upameya: avijñāta*

*Upamāna: Āryarūpa nara,*

*Sādhāraṇa Dharma: vibhāvana,*

*Upamānācaka: iva,*

*Note:*—In this Upamā, *āryarūpa* in the Upamāna corresponds to *avijñāta* in the Upameya; *nara* is to be taken twice i.e. both in the Upameya and the Upamāna. Here *varṇāpeta* and *kaluṣayonija*

of the Upameya and *anārya* of the Upamāna are predicative adjectives. Here *iva* instead of directly coming after the Upamāna *nara* comes after its predicative adjective *āryarūpa*.

(35) इवा and विजाति See. No. 111 below

(36) इन्द्र (and अभिवर्षण)

As *Indra* sends copious rain during four months (*catur māsān*), of the Rainy Season (*vārṣikan*) even so let the king, taking upon himself the *indravrata* i.e. the office of *Indra*, shower benefits on his kingdom (IX—304).

*Upameya*: *prākaraṇika nṛpa*,

*Upamāna*: *Indra*,

*Sādhāraṇa Dharma*: *abhivarṣaṇa*,

*Upamāvācaka*: *yathā—tathā*,

*Note*:—Here *vārṣikānścatura māsān* is a restrictive attribute in the Upamāna-vākya and perhaps it suggests a corresponding restriction in the showering of gifts by the king only on appropriate occasions. For a similar adjective see *aṣṭau māsān* in No. 28 above. The common property is expressed twice in keeping with the two sentences that go to form the Upamā. As the stanza seeks to give advice to the king (the Upameya) the common property going with him namely *abhivarṣet* is a potential form. This gives rise to disagreement in *vidhi* or mood.

'*indravratam*' in d is an instance of *Nidarśanā* according to '*abhāvan vastusambandhaḥ upamāparikalpakah*' (*Mammata*). This makes the stanza an instance of *Saṅkara* of Upamā and *Nidarśanā*.

(37) एषु and क

As the *ipu* i.e. arrow, shot (*viddhaḥ*) by (a hunter) who afterward hits (*anuvīdhyataḥ*) a wounded (deer) (*viddham*) in the wound i.e. *khe* (made by another) is shot in vain, even so that seed (*bijam*) sown on another's wife (*paraparigraha*), is quickly lost (to the sower) (IX—43).

*Upameya*: *bija* and *paraparigraha*

*Upamāna*: *ipu* and *kham*

*Sādhāraṇa Dharma*: *naśyati*

*Upamāvācaka*: *yathā—tathā*

*Note*:—The Upamā contains a double Upamāna. In the

Upameya-vākya the words corresponding to *viddhaḥ* on the one hand (i.e. *kṣiptam*), and to *viddhamanuviddhyataḥ* (i.e. *kṣiptamanukṣipataḥ*) on the other the Upamāna-vākya, are not employed even though they seem to be intended. So that the meaning seems to be that the *bijakṣepa* of a man upon another's wife which follows the *bijakṣepa* of the legitimate husband is useless. The word *kha* in this verse evidently refers to the wound made by the dart on a *mrga* as is clear from '*śalyavato mrgam*' in verse 44 of d the same Adhyāya immediately below and corresponds to *paraparigraha*. The Upamāna *iṣu* is here restricted by the additional words '*viddhamanuviddhyataḥ*' and suggest a corresponding restriction in the Upameya (as is indicated above). Here the Sādhāraṇa Dharma is repeated twice in keeping with the two sentences that go to form the Upamā. The repetition is exact.

(38) ईरिष्य and वदु and बीज see No. 151 below.

(39) उदक and इतिपाद

But when one among all the organs slips away (from control), thereby (man's) wisdom (*prajñā*) slips away from him, even as *udaka* i.e. *water* (flows) through the one (open) *foot* namely *pāda* of a (water-carrier's) *skin* i.e. *dyti* (II—99).

Upameya: *prajñā* and *indriya*

Upamāna: *udaka* and *dytipāda*

Sādhāraṇa Dharma: *kṣarati*

Upamāśāka: *iva*

Note:—This is a double Upamāna. Here the poet has conceived all *indriyas* as a group and he wants to say that the whole group suffers when one even of them misbehaves. Here Upameya is used in the instrumental (*tena* i.e. *kṣaratā indriyeṇa*) and Upamāna is put in the ablative (*dyteḥ pādāt*) as *kṣarati* can go with either of these cases (*tena* or *tasmāt kṣarati*). This is exactly the opposite of *enasaḥ* (Upameya) and *tvacā* (Upamāna) in No. 23 above. There is disagreement in gender between the Upameya *prajñā* (feminine) and the corresponding Upamāna *udakam* (neuter). The same is true of the Upameya *indriyam* (neuter) and the corresponding Upamāna *dytipāda* (masculine).

(40) उदक i.e. मम्बु (and अदोषमास्त्व) (X—103)



*Upameya: te* i.e. Vipras mentioned in c

*Upam na: ambu*

*Sādhāraṇa Dharma: ma doṣo bhavati*

*Upamāuvācaka: sama*

*Note:*—For the details of the Upamā see No. 4 above.

(41) उदक i.e. तोय and आदित्य and रश्मिन् and सद्युद्ग See No. 28 above

(42) उदक i.e. ब्रम्हस् and ब्रह्मविन्दु See No. 81 below.

(43) उदक i.e. ब्रम्हस् and तैलविन्दु See No. 99 below.

(44) उदक i.e. वारि and नर See No. 120 below.

(45) उपवास (and पुण्यावहत्)

He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person) only (*eka*); the subsistence of a student on begged food is declared to be equal (in merit) to *upavāsa* i.e. fasting (II—188).

*Upameya: bhaiṣṣeṇa vṛtti*

*Upamāna: upavāsa*

*Sādhāraṇa Dharma: puṇyāvahatva (luṭta)*

*Upamāuvācaka: sama*

*Note:*—This is *Ārthī Samāsagā Dharmaluṭtā Upamā*. It is *Dharmaluṭtā* because the *dharma* i.e. common property namely *puṇyāvahatva* is not expressed i.e. is *luṭta*. In a work on *Dharmaśāstra*, *pāpāvahatva* and *puṇyāvahatva* are expected to be supplied at proper places.

(46) उष्ट्र (and उष्ट्रादकस्य प्रजापगित्वाभाव) (IX—48).

*Upameya: anyāṅganā*

*Upamāna: uṣṭra* (belonging to the others)

*Sādhāraṇa Dharma: notpādakah prajābhāgi*

*Upamāuvācaka: yathā—tathā*

*Note:*—For the details of the Upamā see No. 9 above.

(47) ऊषर and (शुभ) बीज

Where merit and wealth are not (obtained by teaching) nor (even) due (*tadvidha* lit. of that type) obedience in such (soil) i.e. to such a person, sacred knowledge must not be uttered just as good seed i.e. *śubham bījam* (must) not (be thrown) on *ūṣara* i.e. barren soil (II—112).

*Upameya: vidyā* and the pupil without *dharmaṛtha* or *śuśrūṣā*

*Upamāna: subham bīja and ūṣāra*

*Sādhāraṇa Dharma: na vaktavyā*

*Upamānvācaka: iva*

*Note:*—Here also a double Upamāna is present. The Sādhāraṇa Dharma is here conceived as dropping, giving or employing. This can be expressed in two different ways according to the nature of the associate. In the case of Upamāna namely—*subham bīja* it becomes *vaptavyam*, in case of the Upameya namely *vidyā* it is *vaktavyā*. The poet has chosen the latter instead of using the common expression such as *dātavya*. Even then the *liṅga-bheda* would remain, which is due to the choice of a passive construction instead of the active one on the part of the poet. As it is, however, the Sādhāraṇa Dharma is not really so; it only goes with the Upameya.

(48) ऊवर i.e. ईरिण and वृत् and बीज See No. 151 below.

(49) ऋतु and ऋतुलिङ्ग

As at the change of seasons (*ṛtuparyaye*) each season i.e. *ṛtavaḥ* (lit. all seasons) verily of its own accord assumes its distinctive marks i.e. *ṛtulingas*, even so corporeal beings (resume in new births) their (appointed) course of action (I—30).

*Upameya: dehin and karmāṇi*

*Upamāna: ṛtu and ṛtulingāni*

*Sādhāraṇa Dharma: svāni svāni abhipadyante*

*Upamānvācaka: yathā—tathā*

*Note:*—This Upamā contains a double Upamāna. Here *ṛtuparyaye* is a restrictive adjective of the Upamāna; it suggests a corresponding attribute i.e. *śṛṣṭyāntare* in the Upameya. Cf. Rāghavānanda's explanation—'*tathā svasvakarmāṇi dehinah śṛṣṭy-antare prapadyante*'.

(50) ऋतुलिङ्ग and ऋतु see No. 49 above.

(51) कर्म see No. 149 below.

(52) एवम् and वल्लि see No. 149 above.

(52A) औपल प्लव and उदके तरन् see No. 143 below as well as No. 19 above.

(53) औरस (पुत्र) (and धनहरण)

A son (legally) begotten (*jātaḥ*) on such an appointed female (*niyuktāyām*) shall inherit like a *legitimate son of the body*

i.e. *aurasaḥ*; for that seed and the produce belong according to the law to the owner of the soil (IX—145).

*Upameya*: *niyuktāyām jāta putra*,

*Upamāna*: *aurasa*,

*Sādhāraṇa Dharma*: (*dhanom*) *harei*,

*Upamāuvācaka*: *yathā*.

*Note*:—Here *tathā* which should have been mentioned with the *Upameya* is dropped owing to the inversion of the usual order of the *Upamāna* and the *Upameya*. For such an omission of *tathā* see Nos. 67 & 218 below.

(54) कृष्व and निर्दातृ with वार्य

As the *weeder* i.e. *nirdātṛ* plucks up the *weeds* i.e. *kakṣa* and preserves the corn i.e. *dhānya*, even so let the king protect his kingdom and destroy his opponents (VII—110).

*Upameya*: *nṛpa*, *paripanthin* and *rāṣṭra*

*Upamāna*: *nirdātṛ*, *kakṣa* and *dhānya*

*Sādhāraṇa Dharma*: *uddhṛtya rakṣaṇam*

*Upamāuvācaka*: *yathā—tathā*.

*Note*:—In the *Upamāna* *kakṣasyoddharaṇam* precedes *dhānyasya rakṣaṇam*; while in the *Upameya* the *hanana* of *paripanthinaḥ* succeeds or follows the *rakṣaṇa* of *rāṣṭra*. Besides the destruction of *kakṣa* and the *paripanthin* is expressed by means of two synonymous words *uddharati* and *hanyāt* while the protection is mentioned by the same root *rakṣa*. In the *Upamāna*, *kakṣam* which corresponds to *paripanthinaḥ* differs from the latter both in point of number and gender. As the stanza seeks to give advice to the King, the common properties, namely *rakṣat* and *hanyāt* that go with him are put in potential while the words corresponding to these in the *Upamāna-vākya* namely *uddharati* and *rakṣati* are in the present tense. Hence the *vidhishbhedā*.

(55) काष्ठ (and क्षितौ उत्सर्जन)

Leaving the dead body on the ground like *kāṣṭha* i.e. a log of wood, or *loṣṭa*, i.e. a clod of earth, the relatives depart with averted faces, but spiritual merit i.e. (*Dharma*) follows him (i.e. the soul). (IV—241).

*Upameya*: *mṛta śarīra*

*Upamāna*: (i) *kāṣṭha* and (ii) *loṣṭa*

*Sādhāraṇa Dharma: kṣītau utsarjanam*

*Upamānvācaka: sama*

*Note:—*This is Mālopanā as *kāṣṭha* and *loṣṭa* i.e. two are given as Upamānas for the Upameya *mṛta śavira*.

Also see No. 175 A below.

(56) कूर्म and अङ्ग

His enemy must not know his weakness, but he must know the weaknesses of his enemy, as the *kūrma* or tortoise (*hides its aṅgāni*) i.e. limbs, even so let him secure (*gūhet*) the members i.e. *aṅgas* (of his government against treachery), let him protect his own weak points (VII—105).

*Upameya: prākaraṇika rājan and aṅga*

*Upamāna: kūrma and aṅga*

*Sādhāraṇa Dharma: gūhanam*

*Upamānvācaka: iva*

*Note:—*Here there is Śleṣa in the Upamāna namely *aṅga*. When construed with the Upameya namely *rājan*, it refers to the seven members of his i.e. a king's government and with Upamāna namely *kūrma* it refers to its limbs. Hence *aṅgāni* is mentioned only once.

(57) (नदी-) कूल and वृक्ष

He who leaves his body (*deha*), (be it by necessity) as a *vṛkṣa* i.e. tree (does) the *nadī-kūla* i.e. the river-bank (or) (freely) like a *śakuni* i.e. bird (that) quits a *vṛkṣa* i.e. tree is freed from *grāha* i.e. (dreadful) shark (i.e. misery of this world) (VI—78).

*Upameya: prākaraṇika yati and his deha*

*Upamāna: (i) vṛkṣa and (nadī-)kūla and (ii) śakuni and vṛkṣa*

*Sādhāraṇa Dharma: tyāga (tyajan)*

*Upamānvācaka: yathā—tathā* in both (i) and (ii)

*Note:—*The stanza gives two pairs of double Upamānas. Once the *prākaraṇika yati* and his *deha* are compared with *vṛkṣa* and (*nadī-)kūla* and secondly with *śakuni* and *vṛkṣa*. Here *tyāga* which is the *Sādhāraṇa Dharma* is compulsory in the first case and voluntary in the latter. As these Upamānas are expressed with two independent sentences, the Upamānvācaka *yathā* is mentioned

twice. The two pairs of Upamānas make the stanza an instance of Mālopanā.

"*kṛcchrāt grāhāt*" in *d* stands for excessive troubles in life i.e. *saṁsāra-kṣaṭa*. This is Atiśayokti of the first kind which is defined by Mammāṭa as '*nigīryādhyavasānam tu prakṛtasya pareṇa yat*'.

The stanza is, in fact, an instance of Saṁsṛṣṭi of Mālopanā and Atiśayokti.

(58) कृत्वा (and समन्ततः विनाश)

The houses in which female relations (*jāmayālī*) not being duly honoured, pronounce a curse, perish completely like those that are destroyed by *kṛtyā* i.e. magic (III—58).

Upameya: *jāmiśaptāni gehāni*

Upamāna: *kṛtyāhatāni gehāni*

Sādhāraṇa Dharma: *śamantataḥ vinasṭyanti*

Upamāvacaka: *iva*

Note:—Ultimately *jāmiśāpa* is compared with *kṛtyā* in point of effectiveness. Upamāvacaka *iva* has come after the adjective of the Upamāna (*gehāni*), which is to be supplied from the first half of the stanza.

(59) कृण्वन् see No. 3 above

(60) क्षौम (and युक्ति)

A man who knows (the law) must purify conch-shells, horn, bone and ivory like *kṣauma* i.e. linen cloth or with a mixture of cow's urine and water (V—121).

Upameyas: *śankha, śṛṅga, asthi and dantamaya*

Upamāna: *kṣauma*

Sādhāraṇa Dharma: *śuddhiḥ kāryā*

Upamāvacaka: *vat*

Note:—Here many Upameyas are compared with a single Upamāna. For a similar comparison see Nos. 63, 66, 91 and 114 below.

(61) स् and ह्यु see No. 37 above.

(62) गुरु (and वृत्ति)

If his teacher's teacher is near, let him behave (towards him) as towards his own Guru i.e. teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family) (II—205).

*Upameya: guroḥ guru,*  
*Upamāna: Guru,*  
*Sādhāraṇa Dharma: vṛttimācareṭ,*  
*Upamānvācaka: vat,*

*Note:*—The Upamā is Śrautī Taddhitagā Upamā in accordance with the Sūtra 'tatra tasyeva'. For a similar Upamā see No. 63 below.

(63) गुरु (and वृत्ति)

Towards his betters (*śreyasīṣu*) let him always behave as towards his *Guru* i.e. teacher, likewise towards sons of his teachers (*guruṣūtrṣu*), born by wives of equal caste (*śṛyeṣu* lit. *noble*) and towards the teacher's relatives (*bandhuṣu*) both on the side of the father and of the mother (II—207).

*Upameyas: śreyāṁsah, śṛyāḥ guruputrāḥ and guroḥ svabāndhavāḥ*  
*Upamāna: Guru,*  
*Sādhāraṇa Dharma: vṛttim samācareṭ,*  
*Upamānvācaka: vat,*

*Note:*—Here also the Upamā is Śrautī Taddhitagā in keeping with 'tatra tasyeva'. See No. 62 above. Here many Upameyas are compared with a single Upamāna. For a similar comparison see No. 60 above as well as Nos. 66, 91 and 114 below.

(64) गुरु (and मानार्हः)

The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age or a student at the time of sacrifices (or other Aṅgas), deserves the same respect or honour as *Guru* i.e. the teacher (II—208).

*Upameya: adhyāpayan gurusuta,*  
*Upamāna: Guru,*  
*Sādhāraṇa Dharma: mānamarhati,*  
*Upamānvācaka: vat,*

(65) गुरु (and प्रतिपूज्यत्व)

The wives of the teacher, who belong to the same caste, must be treated as respectfully as 'Guru' i.e. the teacher; but those who belong to a different caste, must be honoured by rising and salutation (II—210).

*Upameya: savarṇāḥ guruyoṣitaḥ,*  
*Upamāna: Guru,*

*Sādhāraṇa Dharma: pratipūjyāta,*

*Upamādvācaka: vai,*

*Note:—*There is disagreement in number as well as gender between the Upameya *guruyoṣitaḥ* and Upamāna *guru*.

(66) गुरु (and वृत्ति)

(A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapiṇḍa, in the same manner as *Guru* i.e. the teacher (II—247).

*Upameyas: guṇānvita guruputra, gurudārāḥ and (guroḥ) sapinḍa,*

*Upamāna: Guru,*

*Sādhāraṇa Dharma: vṛttimācare,*

*Upamādvācaka: vai,*

*Note:—*This is a Śrauti Taddhitagā Upamā formed according to the Sūtra 'tatra tasyeva'. See Nos. 62 and 63 above. Here many Upameyas are compared with a single Upamāna. For such a comparison see Nos. 60 and 63 above as well Nos. 91 and 114 below.

(67) गुरु (and नित्यसेवन)

That (king) who will coerce i.e. keep under check both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a *Guru* or the teacher (VII—175).

*Upameya: balli nṛpa* from verse 174,

*Upamāna: Guru,*

*Sādhāraṇa Dharma: nityam upasevita,*

*Upamādvācaka: yathā,*

*Note:—*Tathā, which should have been mentioned with the Upameya is dropped due to the inversion of the usual order of the Upamāna and the Upameya. For a similar omission of *tathā* see No. 53 above as well as Nos. 123 and 218 below.

(68) गुरु (and वृत्ति)

But when the purpose of the appointment to (cohabit with) (*niyogārtha*) the widow has been attained in accordance with the law, those two shall behave towards each other like *guru* i.e. a father (and *smuḍā* i.e. daughter-in-law) (IX—62).

*Upameya: vidhauḍyām niyuktaḥ,*

*Upamāna: guru,*

*Sādhāraṇa Dharma: vṛtti* (i.e. *ācāraṇa*),

*Upamādvācaka: vai*,

*Note:*—The expression 'anuṣṭav' in c contains another Upamā which is a complement of this Upamā, for which see No. 224 below.

(69) गुरुतेव see No. 71 below.

(70) गुरुपत्नी (and सम्पूज्यत्व)

A maternal aunt, the wife of a maternal uncle, a mother-in-law and a paternal aunt must be honoured like *gurupatnī* i.e. the wife of one's teacher, they are equal to *gurubhāryā* i.e. the wife of one's teacher (II—131).

*Upameyas: mātṛṣvasā, mātulāni, śvastrū and pītṛṣvasā,*

*Upamāna: gurupatnī* in c and *gurubhāryā* in d,

*Sādhāraṇa Dharma: saṃpūjyatva* in the Upamā in a and *ādarāṇiyatva* (*luṭa*) in the Upamā in d,

*Upamādvācaka: vai* in the former and *sama* in the latter,

*Note:*—Upamā in c where *gurupatnī* is the Upamāna is rather the result of the Upamā in d where *gurubhāryā* is the Upamāna. The latter, however, is *Ārthī Vākyagā Dharmaluptā*. It is *Dharmaluptā* as there the *dharma* namely *ādarāṇiyatva* is not expressly stated (i.e. is to be understood). Here many Upameyas are compared with a single Upamāna. For such a comparison see Nos. 60, 63 & 66 above.

(71) गुरुपत्नी i.e. गुरुतेव (and पादावहत्व)

Carnal intercourse (*retahṣeka*) with sisters by the same mother, with (unmarried) maidens, with females of lowest castes, with wives of a friend or of a son, they declare to be equal to *gurutalpa* i.e. violation of a Guru's bed (XI—58).

*Upameya: retahṣeka,*

*Upamāna: gurutalpa,*

*Sādhāraṇa Dharma: pāpāvahatva* (*luṭa*),

*Upamādvācaka: sama,*

*Note:*—This is *Ārthī Samāsagā Dharmaluptā Upamā*. It is *Dharmaluptā* because the common property namely *pāpāvahatva* is not expressed. In a work on *Dharmaśāstra*, *pāpāvahatva* and *pūnyāvahatva* are not expected to be expressed.

(72) गुरुभार्या (and आदरणीयत्व) See No. 70 above.



(73) गो (and उत्पादकस्य प्रजामाप्तिस्वामाव ) IX—48.

*Upameya: anyāṅgā,*

*Upamāna: gauḥ* (belonging to others),

*Sādhāraṇa Dharma: yathā—tathā,*

*Note:—*For the details of the Upamā see No. 9 above.

(74) गो (cow) (and सद्यफलनाभाव)

Unrighteousness (*adharma*), practised in this world, does not at once produce its fruit, like *gauḥ* i.e. a cow (or the earth), but advancing slowly, it cuts off the roots of him who committed it (IV—172).

*Upameya: adharma,*

*Upamāna: gauḥ,*

*Sādhāraṇa Dharma: na sadyaḥ phalati,*

*Upamānvācaka: iva,*

*Note:—*Here *gauḥ*, the Upamāna may either be taken to mean a cow or the earth. Neither of these are able to yield their expected fruit within a short time. The cow yields her expected reward i.e. milk only after she brings forth a calf. Similarly the earth requires a good deal of care and work after the seed is sown into it.

Kullūka, however, takes this simile as an instance of Vaidharmya Upamā because he thinks that *gauḥ* means either a milch cow or a full-grown bull.

(75) (अन्धा) गो (and एकदेशस्थिति),

Sambhojanī Dakṣiṇā i.e. a gift of food consumed (with friends and relatives) by twice-born men (of course for making friendships), is said to be one which goes to the Piśācas; it remains (*āste*) in this (world) (i.e. *īha*) alone (*eva*) like *andhā gauḥ* i.e. a blind cow in one stable (*śtālman*) (III—141).

*Upameya: Sambhojanī Dakṣiṇā,*

*Upamāna: andhā gauḥ,*

*Sādhāraṇa Dharma: ekaveśmani* i.e. (*ekatra eva*) *āste,*

*Upamānvācaka: iva,*

*Note:—*Here the Sādhāraṇa dharma is '*ekatraivāste*' i.e. 'remains confined to one place' i.e. 'does not move to other places.' This is expressed by *īhāiva* (i.e. in this world alone, thus excluding *svarga* for which *dakṣiṇā* is generally given) in the

Upameya and by *ekaveśmani* in the Upamāna. Here the Upamāna is restricted by an adjective namely *andhā*. The ultimate intention of the poet is to compare the *sambhojanitva* with *andhatva*.

(76) (पङ्के) गो (and सीदन)

The kingdom of that monarch, who looks on (*paśyataḥ*) while a Sūdra settles the law, will sink (low), like *gauḥ* i.e. cow in a morass i.e. *paṅka* (VIII—21).

Upameya: *rāṣṭra*,

Upamāna: *paṅke gauḥ*,

Sādhāraṇa Dharma: *śidati*,

Upamāśācaka: *iva*,

Note:—Here *paṅka* is the restrictive or conditioning attribute of the Upamāna *gauḥ* which makes it correspond with the Upameya. From the word *paśyataḥ* it seems that the poet has at the back of his mind the comparison of the king with a cow-boy who helplessly looks at the calamity.

(77) गो and गो II—158

Upameya: *anya viśva* and *śrautasamārta* karma (*hūta*)

Upamāna: *gauḥ* and *gauḥ*,

Sādhāraṇa Dharma: *aphalata*,

Upamāśācaka: *yathā—tathā*,

Note:—For the details of the Upamā see No. 10 above.

(78) गो and पङ्क

Hence an ignorant (man) should be afraid of accepting any *pratigraha* i.e. *presents*; for by reason of a very small (*gift*) even, a fool sinks (into hell) as a *gauḥ* i.e. cow in *paṅka* i.e. a morass. (IV—191).

Upameya: *avidvān* and his *śvalpaka pratigraha*,

Upamāna: *gauḥ* and *paṅka*,

Sādhāraṇa Dharma: *śidati*,

Upamāśācaka: *iva*,

Note:—This Upamā contains a double Upamāna. Here *śvalpaka pratigraha* corresponds to *paṅka* and is the cause of *śidati* like the latter. The correspondence in case between *paṅka* and *śvalpaka pratigraha* could not be maintained owing to the difference between the two meanings, primary and secondary of the word *śidati*. The secondary meaning of *śidati* namely 'failure' requires

the instrumental case while the primary sense namely 'sinking' requires the locative.

(79) गो (earth) (and सद्यःफलप्रदा) IV—172.

*Upameya*: *adharmā*,

*Upamāna*: *gauḥ* (earth),

*Sādhāraṇa Dharma*: *na sadyaḥ phalati*,

*Upamānvācaka*: *iva*,

*Note*:—The *Upamā* is based on the interpretation put on the word *gauḥ* alternatively understood in the sense of earth. For the *Upamā* see No. 74 above.

(80) ग्रह and नक्षत्र

And in each town let him appoint one *sarvārthacintaka* i.e. superintendent of all affairs, elevated in rank (*uccaiḥ sthāna* or *stṭhiti*), formidable (*ghorarūpa*) resembling a planet i.e. *graha* among stars i.e. *nakṣatras* (VII—121).

*Upameya*: *sarvārthacintaka* and *te* (*sarve*) i.e. his subordinates,

*Upamāna*: *graha* and *nakṣatra*,

*Sādhāraṇa Dharma*: *uccaiḥ sthiti* and *ghorarūpa*,

*Upamānvācaka*: *iva*,

*Note*:—The *Upamā* contains a double *Upamāna*. Here *teṣām* (referring to the subordinate officers) is to be supplied from the previous stanza. Here the officer i.e. the *sarvārthacintaka* is compared with *graha* and his subordinates who are to be understood by the word *teṣām* supplied from the previous stanza, with *nakṣatras*. The *Upamāna nakṣatrāṇi* (neuter) differs from the corresponding *Upameya* i.e. *te sarve* (masculine) in point of gender. This discrepancy i.e. the use of neuter gender in the *Upamāna*, however, seems to be intentional and is meant to convey the relative unimportance of the subordinates.

(81) क्षतबिन्दु and अम्बह

But the fame of the king who acts in a contrary way or manner and who does not subdue himself, diminishes in extent (*sankṣipyate*) among men like *ghṛtabindu* i.e. a drop of clarified butter in *ambhas* i.e. eater (VII—34).

*Upameya*: *ṛpateḥ yaśas* and *loka*,

*Upamāna*: *ghṛtabindu* and *ambhas*,

*Sādhāraṇa Dharma*: *sankṣipyate*,

*Upamāṇādika: iva,*

*Note:*—Here a double Upamāna is present. There is disagreement in respect of gender between both the Upameyas and their corresponding Upamānas.

(82) चक्र (and निवृत्तसारथ)

This one pervades all created beings in the five forms, and constantly makes them, by means of both, growth and decay, revolve like *cakra* i.e. the wheels (of a chariot) (XII—124).

*Upameya: bhūtāni,*

*Upamāna: cakra,*

*Sādhāraṇa Dharma: nityam saṁsārayati,*

*Upamāṇācaka: vat,*

*Note:*—There is disagreement in respect of number between the Upameya namely *bhūtāni* (plural) and the Upamāna namely *cakram* (singular).

(83) चन्द्र and मानव

He is a king, taking upon himself the *cāndravatā* i.e. the office of the Moon (lit. being a *cāndravatika*), in whom (i.e. at whose appearance) his subjects rejoice as men i.e. *mānavāḥ* feel on seeing the *paripūrṇa candra* i.e. the full moon (IX—309).

*Upameya- nṛpa and prakṛtayaḥ,*

*Upamāna: candra and mānavāḥ,*

*Sādhāraṇa Dharma: kṛtyanti,*

*Upamāṇācaka: yathā—tathā,*

*Note:*—The Upamā contains a double Upamāna. The expression *candram dṛṣtvā* in the Upamāna-vākya corresponds to *yasmin* in the Upameya-vākya, so that *yasmin* is equivalent to *yam dṛṣtvā*. This gives rise to the irregularity namely the Upamāna *candra* being put in the accusative case and the Upameya *yasmin* (referring to *nṛpa* in d) in the locative.

'*cāndravatika*' in d is an instance of Nidarśanā. This makes the stanza an example of Saṅkara of Upamā and Nidarśanā.

(84) चमस (and शौच)

His vessels shall not be made of metal, they shall be free from fractures, it is ordained that they shall be cleansed with water, like (the cups called) *Camasa*, at a sacrifice (VI—53).

*Upameya: ataijasāni and nirvraṇāni pātrāṇi,*

*Upamāna: camasa,*

*Sādhāraṇa Dharma: adbhikṣ saucam,*

*Upamānvācaka: iva,*

*Note:—*There is disagreement in point of gender between the *Upameya pātrāṇi* which is neuter while the *Upamāna camasānām* is masculine.

(85) चण्डाल See No. 155 below.

(86) चैल (and शुद्धि)

Skins and (objects) made of split bamboo must be cleansed like *chaila* i.e. clothes, (vegetable, roots and fruit like *dhānya* i.e. grain) (IV—119).

*Upameya: carman and vaidala,*

*Upamāna: chaila,*

*Sādhāraṇa Dharma: suddhi,*

*Upamānvācaka: vat,*

*Note:—*Here two *Upameyas* are compared with a single *Upamāna*. For a similar comparison see No. 90 below.

For another *Upamā* contained in *cd*, see No. 114 below.

(87) चौर (and किल्बिष)

If a man is killed (due to inattention and the like on the part of the *prājaka* i.e. driver), his (i.e. *prajāka's*) guilt (*kilbiṣa*) will be at once the same as (that of) a *caura* i.e. a thief, for large animals such as cows, elephants, camels or horses, half of that (VIII—296).

*Upameya: prājaka* from verse 294,

*Upamāna: caura,*

*Sādhāraṇa Dharma: kilbiṣam bhaves,*

*Upamānvācaka: vat.*

(88) चौर (and दण्ड)

In keeping with this rule, the manager who sells without (the consent of) the owner unknowingly or knowingly deserves punishment similar to that of *caura* i.e. a thief (VIII—197-200).

*Upameya: śāstā,*

*Upamāna: caura,*

*Sādhāraṇa Dharma: dandamarhati,*

*Upamānvācaka: vat,*

*Note:*—This Sloka is included as it is accepted by Sarvajñanārāyaṇa, Nandana and Rāmacandra. Rāmacandra's commentary runs as follows: *anena vidhinā asvāmivikrayam kuroanna-jñānājñānapūrnakam vā sūstā cauranadvadhmarhati.*

(89) चौर (and रास्यत्व or दाप्यत्व)

He who does not return a deposit and he who demands what he never bailed shall both be punished like a *caura* i.e. thief, or be compelled to pay a fine equal (to the value of the object or claimed article) (VIII—191).

*Upameya: tāvubhan* i.e. *nikṣepārpayitā* and *anikṣipya yācitā*,

*Upamāna: caura*,

*Sādhāraṇa Dharma: śāsyatva* or *dāpyatva*,

*Upamāuvācaka: vat.*

(90) चौर (and रास्यत्व)

Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like *caura* i.e. thieves, (if they remain) inactive in attacks (by robbers) (IX—272).

*Upameya: rakṣādhikṛta* (persons) and *sāmanta*,

*Upamāna: caura*,

*Sādhāraṇa Dharma: śiṣyāt*,

*Upamāuvācaka: iva*,

*Note:*—Here two *Upameyas* are compared with one *Upamāna*. For a similar comparison see No. 86 above.

(91) चौर (and दान)

Those who give (to thieves) fire, food, arms or shelter, and receivers of stolen goods, the ruler shall punish like *caura* i.e. thieves (IX—278).

*Upameya: agnida, bhaktada, lastrānakāśada* and (*moṣarya*),  
*samunihātṛ*,

*Upamāna: caura*,

*Sādhāraṇa Dharma: hanyāt*,

*Upamāuvācaka: iva*,

*Note:*—Here also many *Upameyas* are compared with one *Upamāna*.

For a similar comparison see Nos. 60, 63, 66 above as well as No. 114 below.

(92) चौर i.e. स्तेन (and दोषभाक्त्व)

A Brāhmaṇa, seeking to obtain property from (a man) who took what was not given to him either by sacrificing from him or by teaching him, is even like a *stena* i.e. thief (VIII—340).

*Upameya*: saḥ i.e. *lipsāvān Brāhmaṇa*

*Upamāna*: *stena*,

*Sādhāraṇa Dharma*: *doṣabhāktva (lupta)*,

*Upamānvācaka*: *yathā—tathā*,

*Note*:—Here it is possible that the *Sādhāraṇa Dharma* may be understood from the word *adattādāyī* i.e. *caura* which can be supplied from the word *adattādāyinaḥ* in the first half. But perhaps it is better to supply the word *doṣabhāk* as the *Sādhāraṇa Dharma* which is to be considered as *lupta*. In view of this the *Upamā* is Śrautī Vākyagā Dharmaluṭtā. It is Dharmaluṭtā, as the *Dharma* i.e. the common property namely *doṣabhāktva* is not expressed.

(93) जह (and जावरण)

Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men like a *jaḍa* i.e. an idiot (II—110).

*Upameya*: *madhāvi*,

*Upamāna*: *jaḍa*,

*Sādhāraṇa Dharma*: *ācāret*,

*Upamānvācaka*: *vat*.

(94) जन्तु and वायु

As all living creatures i.e. *jantavaḥ* subsist by receiving support from *mir* i.e. *vāyu*, even so (the members of) all orders (*āśramāḥ*) subsist by receiving support from the householder (III—77).

*Upameya*: *āśramāḥ* and *gṛhastha*;

*Upamāna*: *jantavaḥ* and *vāyu*,

*Sādhāraṇa Dharma*: *saṁāgrīya variante*,

*Upamānvācaka*: *yathā—tathā*,

*Note*:—This *Upamā* contains a double *Upamāna*. As the simile is expressed with the help of two independent sentences,

the common property namely '*samāyriya variante*' is expressed twice. The repetition is exact.

(95) ज्वलन् See No. 4 above.

(96) (वदन्) तन् and (जीवन्) एव See No. 143 below.

(97) तृष्णामि (and) समन्

As *tr̥ṣṇāgni* i.e. a fire of dry grass is (unable to consume the offerings and is quickly) extinguished even so (is it with) an unlearned Brāhmaṇa, Sacrificial food (*havya*) must not be given to him, never is (anything) offered in ashes (*bhasmanī*) (III—168).

Upameya: *anadhiyāna Brāhmaṇa*,

Upamāna: *tr̥ṣṇāgni*,

Sādhāraṇa Dharma: *sāmyati*,

Upamāuvācaka: *iva*,

Note:—Corresponding to the restricting adjective *anadhiyāna* in the Upameya we have *tr̥ṣṇa* meaning *tr̥ṣṇakṛta* in the Upamāna *tr̥ṣṇāgni*. In cd, we have a Dr̥ṣṭānta based on Vaidharmya, where the *anadhiyāna Brāhmaṇa* is compared with *bhasman* and the gift of a *havya* to him is compared with *havana* in *bhasman*.

The stanza thus becomes an instance of *Samīpī* of Upamā and Dr̥ṣṭānta.

(98) तेजस् and वल्लि and रश्मि see No. 6 above.

(99) तैलबिन्दु and अम्बस्

The fame of a king who behaves thus, even though he subsists by gleaning, is spread in the world like a *tailabindu* i.e. a drop of oil in *ambhas* i.e. water (VII—33).

Upameya: *nr̥pateḥ yaśas and loka*,

Upamāna: *tailabindu and ambhas*,

Sādhāraṇa Dharma: *vistīryate*,

Upamāuvācaka: *iva*.

Note:—This Upamā contains a double Upamāna. There is disagreement in point of gender between the Upameya *yaśaḥ* (neuter) and the Upamāna *tailabinduḥ* (masculine), as well as the Upameya *loka* (masculine) and the Upamāna *ambhas* (neuter).

(100) तोष and आदित्य and रश्मिन् and समुद्र see No. 28 above.



## (101) त्रिदण्ड (and अतिरिक्त्वाभाव)

Yet in a kingdom (*rājya*) containing seven constituent parts (*saptāṅga*), which is upheld like *tridaṇḍa* i.e. the triple staff (of an ascetic), there is no (single part more important (than the others), by reason of the importance of the qualities of each for the others (IX—296).

*Upameya: saptāṅga rājya,*

*Upamāna: tridaṇḍa,*

*Sādhārāṇa Dharma: anyonyaguṇavaiśeṣyānna kificīdatiricyate,*

*Upamāuvācaka: vat,*

*Note:*—Here the adjective *saptāṅga* of the *rājya* has its correspondence in the adjective *tri* of the *tridaṇḍa*. There is disagreement in respect of gender between the *Upameya rājya* (which is neuter) and the *Upamāna tridaṇḍa* (which is masculine).

## (102) त्रिवेदाध्ययन (and स्वर्गसाधन)

As is *trivedādhyayana* i.e. the study of the three Vedas, so is *Dharmaśāstra*. (Hence) it should be regularly (*niyatam*) studied by a Brāhmaṇa who desires to obtain the heavenly world, (I—(11)—105—106).

*Upameya: Dharmaśāstra,*

*Upamāna: trivedādhyayana,*

*Sādhārāṇa Dharma: svargasādhana (lupta),*

*Upamāuvācaka: yathā—tathā,*

*Note:*—Here the *Upameya* that is mentioned, is only *Dharmaśāstra*; but as is clear from the *Upamāna trivedādhyayana*, its *adhyayana* is meant. The *Upamā* is Śrautī Vākyagā *Dharma-luptā*. It is *Dharmaluptā* because the *Dharma* namely *svarga-sādhana* is not expressed but suggested by the adjective used in case of the Brāhmaṇa viz. “*svargamicchats*”. The *Upamā* is included here as the stanza is commented by the commentator Rāmacandra.

(103) स्वच् and ऋद्दि see Nos. 23 and 24 above.

(104) दान and ऋद्दि see No. 10 above.

(105) दारु (and मत्सीमवन)

But as ignorant (householder) who accepts gold, land, a horse, a cow, food, a dress, sesamum grains, (or) clarified butter is reduced to ashes like *dāru* i.e. (a piece of) wood (IV—188).

*Upameya: avidodā*

*Upamāna: dāru,*

*Sādhāraṇa Dharma: bhasmibhavati,*

*Upamānvācaka: vat.*

(106) दासी (and उत्पादकस्य प्रजानामित्वाभाव) IX—48.

*Upameya: anyāṅgandā,*

*Upamāna: dāsis,*

*Sādhāraṇa Dharma: notpādakāḥ prajābhāgī,*

*Upamānvācaka: yathā-tathā,*

*Note:—For the details of the Upamā see No. 9 above.*

(107) इतिराद and उदक see No. 39 above.

(108) देव (and मोद)

He who neglects not these three, (even after he has become) a householder, will conquer the three worlds and radiant in body, he will enjoy bliss in heaven like *deva* i.e. God (II—232).

*Upameya: apramādyan grhī,*

*Upamāna: deva,*

*Sādhāraṇa Dharma: divi modate,*

*Upamānvācaka: vat.*

(109) देव (and उपसर्गत्व)

Though destitute of virtue or seeking pleasure (elsewhere) or devoid of (good) qualities, (yet) a husband must be constantly worshipped as *deva* or a god by a faithful wife (V—154).

*Upameya: pati,*

*Upamāna: deva,*

*Sādhāraṇa Dharma: upacaryaḥ,*

*Upamānvācaka: vat.*

(110) दुःख See No. 193 below as well as No. 7 above.

(111) द्विजाति and इव

For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as *dvijātayaḥ* i.e. twice-born men by *ijyās* i.e. sacrifices (VIII—311).

*Upameya: nṛpa and pāpa-nigraha as well as sādhu-saṅgraha,*

*Upamāna: dvijāti and ijyā,*

*Sādhāraṇa Dharma: satatam pūjante*

*Upamānvācaka: iva,*

*Note:*—This Upamā contains a double Upamāna. Here *ijyābhiḥ* (plural) is the Upamāna for *pāpānām nigrāha* and *sādhūnām saṅgrāha*. Hence the disagreement in respect of number. There is also disagreement in respect of gender between them as the former is feminine while the latter namely *pāpānigrāha* as well as *sādhūsaṅgrāha* are masculine.

(112) धरा (and भूतधारण)

Just as *dharā* i.e. the Earth supports all created beings equally, thus is the *pārthivā vrata* i.e. the vow of the Earth—observed by (a king) who supports all creatures (IX—311).

*Upameya: prākaraṇika rājan,*

*Upamāna: dharā,*

*Sādhāraṇa Dharma: bhūtānām dhāraṇam,*

*Upamāvācaka: tathā,*

*Note:*—Here *dharā* the Upamāna is put in the nominative while being influenced by the words *pārthivam vratam* in d, the Upamāna *rājan* which is to be supplied, is put in the genitive case as shown by *bibhrataḥ*. Here *bibhrataḥ* is to be taken as the short form of the expression '*yaḥ (rājā) bibhṛati tasya*'. The construction has thus become anakoluthic.

'*pārthivam vratam*' in d is an instance of *Nidārśanā*. The stanza, therefore, becomes an instance of *Śaṅkara* of Upamā and *Nidārśanā*.

(113) वातु and मल

For as the *malas* i.e. impurities of *dhātus* i.e. metallic ores, melted in the blast (of a furnace) (*dhmāyamāna*), are consumed, even so are the taints of the organs destroyed through the suppression of the breath (VI—71).

*Upameya: indriya and doṣa,*

*Upamāna: dhātu and mala,*

*Sādhāraṇa Dharma: dahyante,*

*Upamāvācaka: yathā—tathā,*

*Note:*—The Upamā contains a double Upamāna. Correspondence between *dhmāyamāna* (-*iva*) and *prāṇasya nigrāha* seems to be intended by the poet. There is disagreement in point of gender between the Upameya *indriyam* (which is neuter) and the Upamāna *dhātu* (which is masculine).

(114) धान्य ( and शुद्धि )

(Skins and (objects) made of split cane must be cleansed like *caṣṭā* i.e. clothes), vegetables, roots and fruit like *dhānya* i.e. grain (V—119).

*Upameya: śaka, mūla and phala,*

*Upamāna: dhānya,*

*Sādhāraṇa Dharma: suddhi,*

*Upamāṇvācaka: vai,*

*Note:*—Here many Upameyas are compared with a single Upamāna. For a similar comparison see Nos. 60, 63, 66 and 91 above.

For another Upamā contained in ab, see No. 86 above.

(115) धान्य and निर्दाह with कृष्ण see No. 54 above.

(116) नद्यन्त and ग्रह see No. 80 above.

(117) नदी i.e. निम्नगा and समुद्र see No. 212 below.

(118) नदी i.e. सिन्धु and समुद्र see No. 213 below.

(118A) नदी-कूल and वृक्ष see No. 57 above.

(119) नदीनद and सागर

As *nadinadāḥ* i.e. all rivers, both great and small, find a resting place in *sāgara* i.e. the ocean, even so men of all orders find protection with householders (VI—90).

*Upameya: āśramin and grhastha,*

*Upamāna: nadinada and sāgara,*

*Sādhāraṇa Dharma: samsthitim yānti,*

*Upamāṇvācaka: yathā—tathā,*

*Note:*—This Upamā contains a double Upamāna. The expression *nadinada* is here understood as a *Samāhāra*. As the Upamā, here, is expressed with the help of two independent sentences, the common property is expressed with the help of the identical words, viz. *samsthitim yānti*.

(119A) आर्यरूप नर (and विभावन) see No. 34 above.

(120) ( सनिषेय खनन् ) नर and वारि

As the *nara* i.e. man who digs (i.e. *khanan*) with a *khanitra* i.e. a spade (into the ground) obtains *vāri* i.e. water, even so an obedient (*śuśrūṣu*) pupil, obtains the knowledge which lies (hidden) in his teacher (II—218).

*Upameya: śuśrūṣu (brahmacārī) and gurugatā vidyā,*

*Upamāna: kṣānitreṇa kṣānan nara and vāri,*

*Sādhāraṇa Dharma: adhigacchati,*

*Upamānvācaka: yathā—tathā,*

*Note:—*Here also a double Upamāna is present. The adjective *kṣānitreṇa kṣānan* in the *Upamāna-vākya*, corresponds to the adjective *śuśrūṣu* in the *Upameya-vākya*; but the substantive namely *brāhmacārī* in the *Upameya-vākya* which is in correspondence with *nara* in the *Upamāna-vākya* is to be supplied from the context. Correspondence between *kṣānitra* and *śuśrūṣa* (or *sevā*) is surely intended. Similarly the adjective *prthivīgatam* qualifying *vāri* in the *Upamāna-vākya*, which corresponds to *gurugatā* of *vidyā* in the *Upameya-vākya* is also not expressed. Correspondence between *guru* and *prthivī* is certainly intended. There is also disagreement in point of gender between the *Upameya vidyā* (which is feminine) and the *Upamāna vāri* (which is neuter). The *Sādhāraṇa Dharma* namely *adhigacchati* is exactly repeated.

(121) निम्नगा and समुद्र see No. 212 below.

(122) निर्दारु and कञ्च with धान्य see No. 54 above.

(123) निर्देश and वृत्तक

Let him (*yati*) not desire to die, let him not desire to live, let him wait for (his appointed) time (*kāla*), as a *bhṛtaka* i.e. a servant (waits) for *nirdeśa* i.e. the payment of his wages (VI—45).

*Upameya: prākaraṇika yati and kāla.*

*Upamāna: bhṛtaka and nirdeśa,*

*Sādhāraṇa Dharma: pratikṣata,*

*Upamānvācaka: yathā,*

*Note:—*The Upamā contains a double Upamāna. Here *tathā* which should have come with the *Upameya* is dropped owing to the inversion of the usual order. For the dropping of *tathā* see Nos. 53, 67 above as well as Nos. 152 and 217 below.

(124) पङ्क and आकाश see No. 25 above.

(125) पङ्क and गो see No. 78 above.

(126) (इति) पाद and उदक see No. 39 above.

(127) पावक see No. 5 above.

(128) पितृ (and उपजीव्यस्व)

(Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their *pitā* i.e. father (IX—105).

*Upameya: saḥ* i.e. *jyeṣṭha*,

*Upamāna: pitā*,

*Sādhāraṇa Dharma: upajīvyatva*,

*Upamānvācaka: yathā—tathā*.

(129) *पितृ* (and *वृत्ति*)

Let him (the king) cause the annual revenue in his kingdom to be collected by trusty (officials) (*āpta*), let him obey the sacred law (*ḍmmāya*) in (his transactions with) the people, and behave like *pitṛ* i.e. a father towards all men (VII—80).

*Upameya: rājan* from V 79,

*Upamāna: pitṛ*,

*Sādhāraṇa Dharma: narteta*,

*Upamānvācaka: va*.

(130) *पितृ* (and *वृत्ति*)

If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like (*mātā* i.e. a mother) and like *pitā* i.e. a father, (but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a *bandhu* i.e. kinsman) (IX—110).

*Upameya: jyeṣṭha* *वृत्ति* *jyeṣṭha*,

*Upamāna: pitṛ*,

*Sādhāraṇa Dharma: vṛtti (lupta)*,

*Upamānvācaka: iva*,

*Note*:—This is Śrautī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the Dharma i.e. the common property namely *vṛtti* (treatment) is not expressed.

The Upamā in *māteva* (see No. 164 below) makes the first line an instance of Mālopamā while *saṃpujyastu bandhuvat* (see No. 146 below) in d contains another Upamā.

(131) *पितृ* and *औरस पुत्र*

Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law and shall protect

him in every way, as a *pitā* i.e. father (protects) the *aurasa putra* i.e. lawful son i.e. born of his self (VII—135).

*Upameya*: *rājan* and *śrotṛiye* from V 133 & 134,

*Upamāna*: *pitṛ* and *aurasa putra*,

*Sādhāraṇa Dharma*: *sarvataḥ saṁrakṣaṇa*,

*Upamānvācaka*: *iva*,

*Note*:—The *Upamā* contains a double *Upamāna*. Here the second *Upamāna* namely *putra* is conditioned by the word *aurasam* in order to support the *sarvataḥ saṁrakṣaṇam* which is the *Sādhāraṇa Dharma*.

(132) *पितृ* and *पुत्र*

As a *pitā* i.e. father (supports) his *putrāḥ* i.e. sons, so let the eldest support his younger brothers, and let them also in accordance with the law (*dharma*) behave towards their eldest brother as *putrāḥ* i.e. sons (behave towards him their father) (IX—108).

*Upameya*: *jyeṣṭha* and *yavīyaṁ bhrātṛ*,

*Upamāna*: *pitṛ* and *putra*,

*Sādhāraṇa Dharma*: *pālayet*,

*Upamānvācaka*: *iva*,

*Note*:—Here also a double *Upamāna* is present.

The word '*putravat*' in contains another *Upamā* for which see No. 136 below.

(133) *विशाच* (and *गोमांसजन*)

He, who, disregarding the rule (given above) does not eat meat like a *piśāca*, becomes dear to men and will not be tormented by diseases (V—50).

*Upameya*: *prākaraṇika yaḥ*,

*Upamāna*: *piśāca*,

*Upamānvācaka*: *vat*,

*Note*:—This is *Upamā*, based on *Vaidharṁya* as *māṁsāsana* is undertaken by the *piśāca* (i.e. the *Upamāna*), while a person (i.e. the *Upameya*) not eating it, is praised in the verse.

(134) *दुःखिका* and *वत्सीक*

Giving no pain to any creature, let him (*grhastha* from the context) slowly accumulate spiritual merit (*dharma*) for the sake (of acquiring) a companion to the next world, just as

*puttikāḥ* i.e. the white ants (gradually raise their) *valmika* i.e. ant-hill (IV—238).

*Upameya*: *Prākaraṇika* (*gr̥hasṭha*) and *dharma*,

*Upamāna*: *puttikā* and *valmika*,

*Sādhāraṇa Dharma*: *śanaiḥ saṁcinuyāi*,

*Upamāṇvācaka*: *iva*,

*Note*:—The simile contains a double *Upamāna*. There is disagreement in respect of number and gender between the *Upamāna puttikāḥ* (which is plural & feminine) and the *Upameya prākaraṇika gr̥hasṭha* (which is singular and masculine).

(135) पुत्र (and धनस्वीकारयोग्यत्व)

(As son is even as good as oneself), (such) a daughter is equal to a *putra* i.e. son; how can another (heir) take the estate (*dhana*) while such (an appointed daughter who is even) oneself lives (IX—130).

*Upameya*: *duhitā*,

*Upamāna*: *putra*,

*Sādhāraṇa Dharma*: *dhanasvīkārayogyatva* (*lupta*),

*Upamāṇvācaka*: *sama*,

*Note*:—There is disagreement in point of gender between the *Upamāna putra* and *Upameya duhitā*. The *Upamā* is *Ārthi Vākyagā Dharmaluptā*. It is *Dharmaluptā* because the *Sādhāraṇa Dharma* namely *dhanasvīkārayogyatva* is not expressed. In fact mere *Upamā* is not intended here. A representative i.e. *pratinidhi* rather than a standard of comparison i.e. *Upamāna* is sought to be conveyed by the word *sama*.

For the *Upamā* contained in a, see No. 26 above.

(136) पुत्र (and वृत्ति)

(As a *pitā* i.e. father (supports) his *putras* i.e. sons, so let the eldest (*jyēṣṭha*) support his younger brothers and) let them also in accordance with law behave towards their eldest brother as *putras* i.e. sons) behave towards their father) (IX—108).

*Upameya*: *yaviyān bhrātṛ*,

*Upamāna*: *putra*,

*Sādhāraṇa Dharma*: *varteran*,

*Upamāṇvācaka*: *vat*,



*Note:*—For the Upamā contained in a, see No. 132 above.

(137) पुत्र and पितृ see No. 132 above.

(138) पूर्वपक्ष and अपरपक्ष see No. 12 above.

(139) पौत्र (and सन्तारण)

Between *pautra* i.e. a son's son and *dauhitra* i.e. the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world like *pautra* i.e. a son's son (IX—139).

*Upameya*: *dauhitra*,

*Upamāna*: *pautra*.

*Sādhāraṇa Dharma*: *amutra samlāṇa*,

*Upamāuvācaka*: *vat*.

(140) प्राणिन् and शरीरकषय

As the lives of *prāṇins* i.e. living creatures are destroyed by *śarīrakarṣaṇa* i.e. tormenting their bodies even so the lives of kings are destroyed by *rāṣṭrakarṣaṇa* i.e. oppressing their kingdoms (VII—112).

*Upameya*: *rājan* and *rāṣṭrakarṣaṇa*,

*Upamāna*: *prāṇin* and *śarīrakarṣaṇa*,

*Sādhāraṇa Dharma*: *prāṇāḥ kṣiyante*,

*Upamāuvācaka*: *yathā—tathā*,

*Note:*—This Upamā contains a double Upamāna. As the Upamā is expressed with the help of two independent sentences, the words expressive of the common property namely *prāṇāḥ kṣiyante* are exactly repeated in both the sentences.

(141) मित्रद्वेषौ and वन see No. 173 below.

(142) प्रेत (and पर्यसन)

(In case of such a *patita* i.e. outcaste (XI—182), A female slave shall upset (*paryasyet*) with her foot a pot filled with water, in case of a *preta* i.e. a dead person; (his *Sapinda*) as well as the *Samānodakas* shall be impure for a day and night (XI—183).

*Upameya*: *patita* from verse 182,

*Upamāna*: *preta*,

*Sādhāraṇa Dharma*: *ghaṭasya paryasana*,

*Upamāuvācaka*: *vat*,

*Note:*—The idea in the verse is that a *patita* is to be treated like a *preta* i.e. dead person; *paryasana* implying a total severance

of his from all relations. Thus *ghaṭasya paryasana* stands for a complete break of association with a *patila*.

(143) (औपल) प्लव and (उदके) तारन्

As he who (attempts to) cross water i.e. (*udake*) *taran* in an (*aupala*) *plava* i.e. a boat of stone sinks (to the bottom) even so do the ignorant donor and the receiver (*dātṛ* and *praticchaka*) sink low (IV—194).

*Upameya*: *dātṛ* (giver) and *praticchaka* (receiver),

*Upamāna*: (*udake*) *taran* and (*aupala*) *plava*,

*Sādhāraṇa Dharma*: *nimajjana*,

*Upamādvācaka*: *yathā—tathā*,

*Note*:—This *Upamā* contains a double *Upamāna*. Here *dātṛpraticchakau* is the *Upameya* and *udake taran* and *aupala plava* is the double *Upamāna*. Out of these, *dātṛ* corresponds to *udake taran* and the *praticchaka* with *aupala plava*. In the *Upamāna*, one of them is mentioned in the instrumental while the other is in the nominative. On the other hand, in the *Upameya*, both are put in the nominative (in a compound). In the *Upamāna*, instrumental is used to show the *karanatva* of the *plava*. In the *Upameya*, a similar *karanatva* of *praticchaka* in spite of the nominative case being actually used, is thereby suggested.

(144) बक (and अर्धचिन्तन)

Let him (*rājā*) plan his undertakings (patiently meditating) like a *baka* i.e. heron; (like a *siṃha* i.e. lion, let him put forth his strength or show his valour; like a *vṛka* i.e. a wolf, let him snatch (his prey) like a *śaśa* i.e. hare, let him double in retreat (VII—106).

*Upameya*: *prākaraṇika rājan*,

*Upamāna*: (i) *baka*, (ii) *siṃha*, (iii) *vṛka* and (iv) *śaśa*,

*Sādhāraṇa Dharma*: *arthacintana* in (i) *parākrama* in (ii) *avalūpana* in (iii) and *vinispatana* in (iv),

*Upamādvācaka*: *vat* in all,

*Note*:—The stanza is an instance of Śrautī *Taddhitagā Mālopamā* where one and the same *Upameya* namely *rājan* is compared with four *Upamānas* namely *baka*, *siṃha*, *vṛka* and *śaśa*, there being an independent common property or *Sādhāraṇa Dharma* in case of each of the *Upamānas*. Thus in case of *baka*,

the Śādhāraṇa Dharma is *arthacintana*, in case of *siṃha* it is *parākrama*, in that of *vrka* it is *avaluṃbana* and finally in that of *śaśa* it is *vinipātana*. The Upamāvēcaka *vat* makes the Upamā Taddhitaḡā. As the stanza contains an advice given to the king, the words expressive of the common properties are put in the potential.

Also see Nos. 198, 202 and 215 below.

(145) वक (and वृत्ति)

Let him not honour, even by a greeting, heretics, men who follow forbidden occupations (men who live like cats i.e. *baidālaratikas*) rogues (*śaṭha*), logicians (arguing against the Veda) and *bakavṛtti* persons i.e. those who live like herons (IV—30).

(145A) वक (and वत)

(A man) who knows the law should not offer even water to a Brāhmaṇa (who acts like a cat i.e. *baidālaratika*), nor to a Brāhmaṇa who is *bakavratika* i.e. who acts like a heron, nor to one who is unacquainted with the Vedas (IV—192).

Upameya: *vṛtti* or *vrata*,

Upamāna: (*baka*-) *vṛtti* or (*bak*-) *vrata* (*lupta*),

Śādhāraṇa Dharma: *ācaraṇa* (*lupta*)

Upamāvēcaka: *iva* (*lupta*),

Note:—These stanzas above contain instances of *trilūptā* Upamā where only the Upameya namely *vṛtti* or *vrata* is mentioned. All other parts of the Upamā namely Upamāna, Śādhāraṇa Dharma and Upamāvēcaka are *lupta*. The compound *bakavratika* or *bakavṛtti*, in this case, is formed according to the Vārtika—'*saptanyupamānapūrvapadasya bahuvrihiritarpadalopasca*' (mentioned in Kāvya prakāśa of Mammata).

The expression '*baidālaratika*' in the two stanzas is also an instance of *trilūptā* Upamā where too only the Upameya namely *vrata* is mentioned. See No. 148 below.

(146) वसु (and सम्बुद्धत्वं)

If the eldest brother (behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father, but if he is *ajyeṣṭhavṛtti* i.e. if he) behaves in a manner unworthy of an eldest brother, he should yet be honoured (merely) like a *bandhu* i.e. kinsman or relative (IX—110).

*Upameya: aīyaeṣṭhaṛṭṭi jyeṣṭha,*

*Upamāna: bandhu,*

*Sādhāraṇa Dharma: saṁpujyaḥ,*

*Upamānvācaka: vaṭ,*

*Note:—*The first line contains a *Mālopamā* in the expressions 'mateva' & 'pīteva' for which see Nos. 130 above and 164 below.

(147) बाह्य and बाह्यणी with रुद्र see No. 154 below.

(148) विहास (and व्रत)

Let him not honour, even by a greeting, heretics, men who follow forbidden occupations *baidāla-vratika* i.e. men who live like cats, (rogues, logicians (arguing against the Veda), and *bakaṛṭṭi* persons i.e. those who live like herons) (IV—30).

(A man) who knows the law should not offer even water to a *Brāhmaṇa* (*dvija*) who is *baidālavratika* i.e. who acts like a cat, (nor to a *Brāhmaṇa* who is *bakaṛatika* i.e. who acts like a heron, nor to one who is unacquainted with the Veda) (IV—192).

(A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be a *baidālavratika* i.e. one who acts like a cat, (IV—195).

*Upameya: vrata,*

*Upamāna: (baidāla-) vrata (luṭa),*

*Sādhāraṇa Dharma: ācāraṇa (luṭa),*

*Upamānvācaka: iva (luṭa),*

*Note:—*Here *bīḍālasya idam* is *baidālam vratam*. These stanzas above contain instances of *trilūṭā* *Upamā* where only the *Upameya* namely *vrata* is mentioned. All other parts of the *Upamā* are *luṭa*. The compound *baidālavratika*, in this case, is formed according to the *Vārtika*—'*saptamyupamānapūrvopadasya bahorihiruttarapadalopalca*', (mentioned in *Kāvyaaprakāśa* of *Mamṣaṭa*).

The expressions '*bakaṛṭṭi*' in IV-30 and IV-192 respectively are also instances of *trilūṭā* *Upamā*.

See Nos. 145 and 145A above.

(149) रुद्रिहनाशेन (रीज) (and मोषस्व)

If (one man's) bull were to beget a hundred calves on another

cows, they would belong to the owner of the cows; in vain (*mogha*) would the bull have spent his strength i.e. *skanditam āṛṣabham* i.e. *bījān*. Thus also is the seed of him who has no material property in women (*akṣetṛin*) but sow their seed in the soil of others (*parakṣetṛapṛavāṇin*). They benefit the owner of the women (i.e. *kṣetṛin*); but the giver of the seed reaps no advantage (IX—50, 51).

*Upameya*: *akṣetṛiṇaḥ parakṣetṛapṛavāṇiṇaḥ bījam*,

*Upamāna*: *skanditamāṛṣabham* i.e. *bījam*,

*Sādhārana Dharma*: *moghatvam*,

*Upamānvācaka*: *tathā*,

*Note*:—In verses 50-51, the real Upamā is given in 50 d and 51 ab, 50 d however expects a context of 50 a, b, c. In view of this, we may translate. 'In this manner the dropped seed (*skandita*) belonging to the bull (*āṛṣabha*) becomes useless (*mogha*). In a similar manner, the seed of one who has no wife (*akṣetṛi*), but sows it upon another man's wife becomes useless. Here *ṛṣabha* or *vṛṣabha*, which is the secondary Upamāna and which corresponds to *parakṣetṛapṛavāṇin* is indirectly mentioned through the *taddhita* form *āṛṣabham*. In the Upameya-vākya we get two adjectives both in the genitive case (sing.) of the person who is the main Upameya. They are *akṣetṛin* and *parakṣetṛapṛavāṇin*. Corresponding to the latter, we have *anyagoṣu* in verse 50 a (i.e. the Upamāna-vākya). But a similar adjective corresponding to *akṣetṛin* does not seem to have been conceived by the poet in the case of *vṛṣabha*, the Upamāna.

The antecedent *yathā* is not used. In 51 c the author seems to supply *bījinaḥ* in view of verse 52. In 51 ab, the existence of the word *bījam* shows that *akṣetṛiṇaḥ* and *parakṣetṛapṛavāṇiṇaḥ* are genitive cases and not nominative.

(150) (गुप्त) बीज and ऊपर see No. 47 above.

(151) बीज and वन्दु and रिरिख

As a husbandman i.e. *vaptā* reaps no harvest when he has sown the seed i.e. *bīja* in barren soil i.e. *triṇa*, even so the giver of sacrificial food gains no reward if he presents it (i.e. *havis*) to a man unacquainted with the Rks (III—142).

*Upameya*: *dātṛ, havis* and *anra* (*vipra*),

*Upamāna: vapti, bija and iriṇa,*  
*Sādhāraṇa Dharma: na labhate phalam,*  
*Upamāuvācaka: yathā—tathā,*

*Note:—*The Upamā contains a triple Upamāna. Here *iriṇa* and *anṛc* correspond with each other; but the former is in the locative case while the latter is in the dative in view of the roots connected with the two namely *vap* and *dā* which govern *saptami* and *caturthī* respectively. As the Upamā is expressed with the help of two independent sentences, the Sādhāraṇa Dharma is repeated twice. The repetition is exact.

(152) मनुचारिन् (and स्वर्गगमन)

A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like *brahmācārins* i.e. chaste men (lit. celibate students) (V—160).

*Upameya: sādhuī stri*  
*Upamāna: brahmācārīṇaḥ,*  
*Sādhāraṇa Dharma: apuṭratve api svargagamana,*  
*Upamāuvācaka: yathā,*

*Note:—*There is disagreement in respect of both gender and number between the Upamāna *brahmācārīṇaḥ* and Upameya *sādhuī stri*. Here *tathā* which should have been used with the Upameya is dropped owing to the inversion of the usual order of the Upamāna and the Upameya. For such an omission of *tathā* see Nos. 53, 67, 123 above as well as No. 217 below.

(153) मनुहत्या (and पापबहुत्व)

Falsely attributing to oneself high birth (*anyātam samutkarṣe*), giving mischievous information to the king (regarding a crime) (*rājagāmi paṭiṣṭanam*), and falsely accusing one's teacher (*guroḥ alīkanirbandhaḥ*), (are offences) equal to *brahmahatyā* i.e. slaying a Brāhmaṇa (XI—55).

*Upameyas: samutkarṣe anyāta, rājagāmi paṭiṣṭana and guroḥ alīkanirbandha,*  
*Upamāna: brahmahatyā,*  
*Sādhāraṇa Dharma: pāpāvaḥatva (luṭta),*  
*Upamāuvācaka: sama,*

*Note:—*There is disagreement in point of gender between all of the Upameyas *samutkarṣe anyāta, rājagāmi paṭiṣṭanam & guroḥ*

*alīkanirbandha* (which are neuter, neuter and masculine respectively) and the Upamāna *brahmahatyā* (which is feminine). Here many Upameyas are compared with a single Upamāna. For a similar Upamā see Nos. 60, 63, 66, 91 and 114 above. The Upamā is *Ārthī Vākyagā Dharmaluptā*. It is *Dharmaluptā* as the Dharma or the common property namely *pāpāvakatva* is not expressed. *Rājagāmi paisuna* is a false mischievous information about a Brāhmaṇa (as is clear from the Simile), given to, the king and ending in Brāhmaṇa's punishment or death.

(154) राज्ञसी and राज्ञ and रज्ज

Just as a *Sūdra* begets on a *Brāhmaṇī* i.e. Brāhmaṇa female a *bāhya* i.e. a being excluded (from the Āryan community), even so (a person himself) excluded (*bāhya*) procreates with (females of) the four castes (*cāturvarṇye*) (sons) more (worthy of being) excluded (than he himself i.e. *bāhyatara*) (X-30).

Upameya: *bāhya*, *cāturvarṇya* and *bāhyatara*,

Upamāna: *Sūdra*, *brāhmaṇī* and *bāhya*,

*Sādhāraṇa Dharma*: *prasūyate*,

Upamāuvācaka: *yathā—tathā*,

Note:—This Upamā contains a triple Upamāna. Here *cāturvarṇye* corresponds to *brāhmaṇyām* and stands for a female of any of the four castes. The neuter gender of *cāturvarṇya* is used for want of a suitable feminine form.

(155) राज्ञयचण्डाल (and पतितस्व)

But he who foolishly causes that (duty) to be performed by wives of other castes, when his wife of equal caste (*rajāṭī*) is alive, is declared by the ancients (to be) as (despicable) as a *Brāhmaṇa-çaṇḍāla* i.e. a *çaṇḍāla* (sprung from a) Brāhmaṇa female from a *Sūdra* (IX—87).

Upameya: *yathā bhartā*,

Upamāna: *Brāhmaṇaçaṇḍālāḥ*,

*Sādhāraṇa Dharma*: *patitātva (lupta)*,

Upamāuvācaka: *yathā—tathā*,

Note:—This is *Śrautī Vākyagā Dharmaluptā Upamā*. It is *Dharmaluptā* because here the Dharma or the common property namely *patitātva* is not expressed.

(156) क्षुत्ति (and सर्वहनन)

They declare (false evidence) concerning water (*ap*), concerning the enjoyment of women (*striṇām bhoga*), and concerning all gems (*ratna*), produced in water (*abja*), or consisting of stones (*asmanmaya*) (to be) equally (wicked) as a lie concerning *bhūmī* i.e. land (VIII—100).

*Upameyas*: (*anṛta*) in the cases of *āpak*, *striṇām bhoga* and *maithuna*, *abja* and *asmanmaya ratna*,

*Upamāna*: (*anṛta*) in case of *bhūmī*,

*Sādhāraṇa Dharma*: *sarvam hanti* (from V—99),

*Upamānāvācaka*: *vat*,

*Note*:—There is disagreement in point of gender between the *Upameyas* namely *striṇām bhoga* (masculine), *maithunam* (neuter) and *abjeṣu sarvāśmanmayeṣu ratneṣu* (neuter) and the *Upamāna bhūmī* (feminine). There is disagreement in respect of number also between *Upamāna ratneṣu* (plural) and the *Upameya bhūmī* (singular). Here many *Upameyas* are compared with a single *Upamāna*. For a similar phenomenon see Nos. 60, 63, 66, 91 and 114 above. Really speaking, in this *Upamā anṛtam* from V 99 is to be supplied. It serves as the real *Upameya* with the other words in the Locative case. The *Sādhāraṇa Dharma* is to be supplied similarly from V-99 i.e. *sarvam bhūmīṃ yanṛte hanti*.

(157) 'मृतक and निर्देश see No. 123 above.

(158) मरुत (and शक्तिन)

If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast (*apakṣyan*) the weaker like *matsyas* i.e. fish on a spit (*tūle*), or like fish in water (*jale*) (VII—20).

*Upameya*: *durbala*,

*Upamāna*: *matsya*,

*Sādhāraṇa Dharma*: *pacana* or *dhimsana*,

*Upamānāvācaka*: *iva*,

*Note*:—Here *matsyān* is the *Upamāna*, *durbalān* the *Upameya*; and *tūle apakṣyan* is intended to be the *Sādhāraṇa Dharma*. It applies primarily to the *Upamāna* and only secondarily to the *Upameya*.

For the reading '*jale matsyānivāhimsyuh*' both the adjectives



*balavatītarāḥ* and *durbalān* can be transferred to the *Upamāna*. In this case, *jale* becomes only a restrictive attributive of the *Upamāna* employed for making it suitable as an *Upamāna* in the present case.

(159) मत्स्य i.e. सकण्टकमत्स्याशन and अन्ध See No. 11 above.

(160) मल and बाहु see No. 113 above.

(161) महाहृद and लोष्ट

As a *loṣṭa* i.e. clod of earth falling into a *mahāhṛda* i.e. great lake is quickly dissolved, even so every sinful act is drowned in the threefold Veda (XI—263).

*Upameya*: *trivṛt Veda* and *duṣcarita*,

*Upamāna*: *mahāhṛda* and *loṣṭa*,

*Sādhāraṇa Dharma*: *vināśa* or *majjana*,

*Upamānvācaka*: *yathā—tathā*,

*Note*:—This *Upamā* contains a double *Upamāna*. It involves a change of case owing to adoption of different expressions. The accusative and the word *prāpya* is used for the *Upamāna* while the locative having the same sense is used for the *Upameya*. The *Sādhāraṇa Dharma* is here expressed in two synonymous words namely *vināśyati* and *majjati*, in the two sentences.

(162) महिषी (and उत्पादकस्य प्रजागणित्वामात्र) IX—48.

*Upameya*: *anyāṅganā*,

*Upamāna*: *mahiṣī* (belonging to others)

*Sādhāraṇa Dharma*: *notpādakah prajābhāgī*,

*Upamānvācaka*: *yathā—tathā*,

*Note*:—For the details of the *Upamā* see No. 9 above.

(163) मातृ (and वृत्ति)

Towards a sister of one's father and of one's mother and towards one's own elder sister, one must behave as towards *mātṛ* i.e. one's mother; (but) the mother is more venerable than they (II—133).

*Upameyas*: *pituh bhaginī*, *mātuh bhaginī* and *jyāyāṁ svasā*,

*Upamāna*: *mātṛ*,

*Sādhāraṇa Dharma*: *vṛttimātṛiṣṭhet*,

*Upamānvācaka*: *vat*,

*Note*:—As *vṛttimātṛiṣṭhet* governs the locative, the *Upameyas* put in the locative. Here also many *Upameyas* are compared.

with one single Upamāna. Also see Nos. 60, 63, 66, 91 and 114 above.

(164) मातृ (and वृत्ति)

If the eldest brother (*jyeṣṭha*) behaves as an eldest brother (ought to do) (*jyeṣṭhavṛtti*), he (must be treated) like *mātṛ* i.e. a mother (and like *pitr* i.e. a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured (merely) like a kinsman or relative i.e. *bandhu*) (IX—110).

Upameya: *jyeṣṭhavṛtti jyeṣṭha*,

Upamāna: *mātṛ*,

Sādhāraṇa Dharma: *vṛtti* (*lupta*),

Upamānvācaka: *iva*,

Note:—This is Śrautī Samāsagā Dharmalputā Upamā. It is Dharmaluptā because the Dharma or the common property namely *vṛtti* (treatment) is not expressed.

The Upamā in *pīṭva* (see No. 130 above) makes the first line an instance of Mālopanā. *Sampūjyastu bandhumat* in d contains another Upamā for which see No. 146 above.

(165) मानव and चन्द्र see No. 83 above.

(166) मादत see No. 185 below.

(167) (चर्ममय) मृग (and नाममात्रधारण)

(As *kāṣṭhamaya hastin* i. e. an elephant made of wood) as *carmamaya mṛga* i.e. a trussed up deer, such is an unlearned Brāhmaṇa; those three have nothing but the names (of their kind) (II—157).

Upameya: *anadhīyāna vipra*,

Upamānas: (i) *kāṣṭhamaya hastin* and (ii) *carmamaya mṛga*,

Sādhāraṇa Dharma: *nāma bibhrati*,

Upamānvācaka: *yathā*,

Note:—This is Śrautī Vākyagā Mālopanā. Here *anadhīyāna vipra* is compared with two Upamānas namely *kāṣṭhamaya hastin* and *carmamaya mṛga* in respect of 'nāma bibhrati' which is the common property. Instead of *yathā* the poet uses the word *yaśca* in order to emphasize the Upameya namely the *anadhīyāna vipra*. The construction is anakoluthic. The poet begins with an Upamā with *vipra* as the Upameya and *hastin* and *mṛga* as the Upamānas; but instead of concluding it as an Upamā by using

the word *tathā* in c he concludes by means of ■ *Dīpaka* where the *prakṛta vipra* and the *aprakṛta hastin* and *myga* are connected with the common property namely *nāma bibhrati*. It seems that the word ■ has influenced the choice of the poet in using *yaś* in place of *tathā*.

(168) मृग and मृगयु and असुखपात see No. 22 above.

(169) मृग and मृगयु

As *śatrapaḥ* i.e. enemies do not hurt *stān* i.e. these (beings) *mygādīn*-Kullūka, when they are) sheltered by (their) fortresses, even so foes (*arayaḥ*) (can) not injure a king (*ṛpa*) who has taken refuge in his fort (VII—73).

*Upameya*: ari and *ṛpa*,

*Upamāna*: *śatru* and *stān* i.e. *mygādīn*,

*Sādhāraṇa Dharma*:—na *himsanti*,

*Upamānvācaka*: *gathā*—*tathā*,

*Note*:—This *Upamā* contains a double *Upamāna*. The *Upamāna stān* is in the plural showing the six different kinds of beings mentioned in the last stanza namely *mygagartāśrayāṣṣarāḥ* and *plavaṅgamanarāmarāḥ*. Here the *Sādhāraṇa Dharma* is mentioned twice, once with the addition of the preposition *upa* in the *Upamāna* and secondly without it in the *Upameya*.

(170) मृगयु and मृग and असुखपात see No. 22 above.

(171) यन्तु and वाणिन्

A wise man should strive to restrain his organs which run wild among alluring sensual objects like a *yantā* i.e. chariotcer his *vājinaḥ* i.e. horses (II—88).

*Upameya*: *vidvān* and *indriyāṇi*,

*Upamāna*: *yantā* and *vājinaḥ*,

*Sādhāraṇa Dharma*: *saṁyamā yatanamātiṣṭhet*,

*Upamānvācaka*: *iva*,

*Note*:—This *Upamā* also contains a double *Upamāna*. There is disagreement in respect of gender between the *Upamāna vājinaḥ* (masculine) and the corresponding *Upameya indriyāṇi* (neuter).

(172) यम (and युधि)

Let the king, therefore, like *yama* not heading his own likings and dislikings, behave exactly like *Yama* i.e. with *yamyā ṛtti*,

suppressing his anger and controlling himself (or lit. controlling his senses) (VIII—173).

*Upameya*: *śāmin* (*rājan*),

*Upamāna*: *yama*,

*Sādhāraṇa Dharma*: *yāmyā vṛtti*,

*Upamāuvācaka*: *iva*,

*Note*:—Here *yāmyā vṛtyā* in c constitutes *Padanidarśanā* which itself, serves as the *Sādhāraṇa Dharma* of the *Upamā* expressed in a. The stanza thus becomes an instance of *Śaṅkara* of *Nidarśanā* and *Upamā*.

(173) यम and प्रियद्वेष्यौ

As *yama* at the appointed time (*prāte kāle*) subjects to his rule both *priya* and *dveṣya* i.e. friend and foe, even so all subjects must be controlled by the king; that is *yamavrata* or the office in which he resembles *Yama* (IX—307).

*Upameya*: *rājan* and *priyadveṣyā prajā*,

*Upamāna*: *yama* and *priyadveṣyau*,

*Sādhāraṇa Dharma*: *prāpte kāle niyamana*,

*Upamāuvācaka*: *yathā—tathā*,

*Note*:—This *Upamā* contains a double *Upamāna*. There is active construction in the *Upamāna-vākya* and passive in the *Upameya-vākya*. So the two sentences become independent. Hence the double mention of the *Sādhāraṇa Dharma* becomes necessary corresponding to *priyadveṣyau* in the *Upamāna-vākya*, an adjective *priyadveṣyāḥ* going with *prajāḥ* must be supplied in the *Upameya-vākya*. There is disagreement in respect of gender between *priyadveṣyau* (masculine) the *Upamāna* and *prajāḥ* the *Upameya*.

'*yamavratam*' in d constitutes *Nidarśanā*, thus making the stanza an instance of *Śaṅkara* of *Upamā* and *Nidarśanā*.

(174) रसिन् and आदित्य and तोय and समुद्र, see No. 28: above.

(175) रुक्मस्तेव (and पापावहस्य)

Stealing a deposit, or men, a horse and silver, (and) land, diamonds and (other) gems is declared to be equal to *rukmaṣṭeya* i.e. stealing the gold (of a *Brāhmaṇa*) (XI—57).

*Upameya*: *nikṣepanarāṣṭrajaṭabhūmivajramāṇām apaharaṇam*,

*Upamāna: rukmasteyam,*

*Sādhāraṇa Dharma: pāpāvahata (luṭa),*

*Upamānvācaka: sama,*

*Note:—*This is Ārthi Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because here the *dharma* i.e. the common property namely *pāpāvahata* is not expressed.

(176) लोच (and वित्तौ उत्सर्जन) (IV—241)

*Upameya: myta śarīra,*

*Upamāna: loṣṭa,*

*Sādhāraṇa Dharma: kṣitau utsarjana,*

*Upamānvācaka: sama,*

*Note:—*For the details of the Upamā see No. 55 above.

(177) लोच and महादद See No. 161 above.

(178) वस्त and काच

As the *vāryokas* i.e. *leech*, the *vatsa* i.e. *calf* and the *śaṭpada* i.e. *bee* take their *ādya* i.e. food little by little, even so must the king draw from his realm moderate annual taxes (VII—129).

*Upameya: rājan and kara,*

*Upamānas: (i) vatsa and ādya,*

(ii) *vāryokas* and *ādya*,

(iii) *śaṭpada* and *ādya*,

*Sādhāraṇa Dharma: alpādāna or alpagrahaṇa,*

*Upamānvācaka: yathā—tathā,*

*Note:—*There is double Upamāna in this Mālopanā where the king receiving taxes (*karas*) is compared with a *vāryokaḥ* (leech), a *vatsa* (calf) and a *śaṭpada* (bee) receiving their food (*ādya*) bit by bit. But the Upamāna-vākya is put in the active construction while the Upameya-vākya is put in the passive. This makes the twice mention of the Sādhāraṇa Dharma necessary viz. *adanti* and *gṛhitavyaḥ*. Here *ādyam* is neuter and *kara* is masculine. Hence disagreement in respect of gender between the two. Different constructions in the two Vākyas gives rise to the irregularity of *ādyam*, the Upamāna in the accusative and the *kara* the Upameya in the nominative. There is also corresponding irregularity between *vāryokavatsaśaṭpadāḥ* and *rājāḥ*. The source of food of the leech etc. which corresponds to *rājya* in the Upameya-vākya is not mentioned.

(179) वरु and वीज and ईरिख see No. 151 above.

(180) वरुण (and वरु or निग्रह)

As (a sinner) is seen bound with ropes by *Varuṇa*, even so let him punish the wicked; that is his *vāruṇa vrata* i.e. office in which he resembles *Varuṇa* (IX—308).

*Upameya*: *rājan* from verse 307,

*Upamāna*: *Varuṇa*,

*Sādhāraṇa Dharma*: *nigraha*,

*Upamānvācaka*: *yathā—tathā*,

*Note*:—The construction is passive in the *Upamāna-vākya* and active in the *Upameya-vākya*. Hence the *Sādhāraṇa Dharma* is expressed twice with the help of two different words viz. *pāśaiḥ baddha* (in the *Upamāna-vākya*) and *nigṛhṇīyāt* (in the *Upameya-vākya*). For an opposite construction see Nos. 173 above & 185 below. As the verse contains an advice to the king, the word expressive of common property going with the *Upameya* is put in the potential. Here *pāśaiḥ* is mentioned in the *Upamāna* as it is the peculiar weapon of *Varuṇa* so that *pāśaiḥ baddhaḥ* corresponds to *nigrahaḥ* in the *Upameya-vākya*. In the simile, *pāpaḥ* is to be supplied in the *Upamāna-vākya* from c d and the *prākaraṇika rājan* (from verse 307) is to be supplied in the *Upameya-vākya*.

*vāruṇam vratam* in d contains a *Nidarśanā*, thus making the stanza an instance of *Saṅkara* of *Upamā* and *Nidarśanā*.

(181) बलमीक and गुलिका see No. 134 above.

(182) बलि see Nos. 6 and 7 above.

(183) बाजिन् and यन्त्र see No. 171 above.

(184) बायु (and अनुगमन)

For the manes attend the invited *Brāhmanas*, follow them (when they walk) like *vāyu* i.e. the wind, and sit near them when they are seated (III—189).

*Upameya*: *pitarah*,

*Upamāna*: *vāyu*,

*Sādhāraṇa Dharma*: *anugacchanti*,

*Upamānvācaka*: *vat*,

*Note*:—There is disagreement in respect of number between the *Upamāna vāyu* (which is singular) and the *Upameya pitarah* (which is plural).

(185) वायु i.e. मातु (and लंवार)

As the *Māruta* i.e. the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the *mārutam vratam* that is the office in which he resembles the *Māruta* or the Wind (IX—306).

*Upameya: prākaraṇika rājan,*

*Upamāna: Māruta,*

*Sādhāraṇa Dharma: pravṛtya saṁcāra,*

*Upamānvācaka: yathā—tathā,*

*Note:*—There is active construction in the *Upamāna-vākya* and passive in the *Upameya-vākya*. Hence the mention of the common property twice. As the verse contains an advice given to the king the word *praveṣṭavyam*, expressive of the common property going with the *Upameya*, is evidently a potential passive participle. For an exactly opposite construction see No. 180 above. In the *Upamāna* there is nothing that corresponds to *cāraṇ*, which belongs only to the *Upameya* and establishes the correspondence between the *Upamāna* and the *Upameya* in *sarvabhūtapraveśa*.

*mārutam vratam* in d contains a *Nidarśanā* thus making the stanza an instance of *Saṅkara* of *Upamā* and *Nidarśanā*.

(186) वायु and जन्तु see No. 94 above.

(187) वारय see No. 227 below.

(188) वारि and नर see No. 120 above.

(189) वायोक्त्यु and वाच VII—129.

*Upameya: rājan and kara,*

*Upamāna: vāryokas and ādya,*

*Sādhāraṇa Dharma: alpādāna or alpagrahāṇa,*

*Upamānvācaka—yathā—tathā,*

*Note:*—For the details of the *Upamā* see No. 178 above.

(190) विप्र (and अक्षे अशन)

But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice (*śrāddha*) as a *vipra* i.e. (one of the) *Brāhmaṇa* (guest) (III—220).

*Upameya: pītr,*

*Upamāna: vipra,*

*Sādhāraṇa Dharma: brūddhe aśana,*

*Upamānvācaka: vat,*

(191) विप (and उद्देश)

A Brāhmaṇa should always dislike homage as if it were *viṣa* i.e. poison (and constantly desire (to suffer) scorn as (he would long for) *amṛta* i.e. nectar) (II—162).

*Upameya: sammāna,*

*Upamāna: viṣa,*

*Sādhāraṇa Dharma: udvijeta,*

*Upamānvācaka: iva,*

*Note:*—There is disagreement in gender between the *Upameya sammāna* (masculine) and the *Upamāna viṣam* (neuter). *amṛtasyeva cākaṅkṣet* in c contains another independent *Upamā* for which see No. 18 above.

(192) ब्रह्मन् (and पापब्रह्मन्)

A Brāhmaṇa who, being an Agnihotrīn, voluntarily neglects the sacred fires, shall perform a lunar penance for one month; for that (offence) is equal to *virahatyā* i.e. the slaughter of a warrior (XI—41).

*Upameya: tat* i.e. *kāmakārataḥ agninamaṇapavedha,*

*Upamāna: virahatyā,*

*Sādhāraṇa Dharma: pāpāvaḥatva (luṭa),*

*Upamānvācaka: sama,*

*Note:*—There is disagreement in gender between the *Upameya tat* (neuter) and the *Upamāna virahatyā* (feminine).

This is *Ārthī Samāsagā Dharmaluptā Upamā*. It is *Dharmaluptā* because the *Dharma* i.e. the common property namely *pāpāvaḥatva* is not expressed.

(193) वृत्त (and अवलुप्तवत्) VII—106.

*Upameya: prākaraṇika rājan,*

*Upamāna: vṛka,*

*Sādhāraṇa Dharma: avaluṭhana,*

*Upamānvācaka: vat,*

*Note:*—For the details of the *Upamā* see No. 144 above.

(194) वृत्त i.e. (सिन्धुमान) हुम (and वर्धन)

But if kingdom be secure, protected by the strength of his



arms, it will constantly flourish like a *druma* i.e. tree which is being (well-)watered (*sicyamāna*) (IX—255).

*Upameya*: *rāṣṭra*,

*Upamāna*: (*sicyamāna*) *druma*,

*Sādhāraṇa Dharma*: *nityam vardhate*,

*Upamānvācaka*: *iva*,

*Note*:—The adjective *sicyamāna* of the *Upamāna druma* has its correspondence with the expression *bāhubalāśritam* in the *Upameya* viz. *rāṣṭra*, where the *bāhubalāśraya* is conceived as similar to *śaka* or sprinkling (of the tree). There is disagreement in respect of gender between the *Upamāna druma* (which is masculine) and the *Upameya rāṣṭra* (which is neuter).

(195) वृक्ष and (नदी) कूल see No. 57 above.

(196) वृक्ष i.e. वृक्ष and वृक्ष see No. 7 above.

(197) वृक्ष and शकुनि VI—8.

*Upameya*: *prākaraṇika yati* and his *deha*,

*Upamāna*: *śakuni* and *vrkṣa*,

*Sādhāraṇa Dharma*: *tyāga* (*tyajan*),

*Upamānvācaka*: *yathā—tathā*,

*Note*:—This *Upamā* contains double *Upamāna*. For the details of the *Upamā* see No. 57 above.

(198) वैश्य (and शौचकल्प)

In case of *Sūdras* who live according to the law, there shall be the shaving (of their heads) each month; their mode of purification (*śauca-kalpa*) (shall be) the same as that of *Vaiśyas*, and their food the fragments of offal of an *Āryan's* meal (V—140).

*Upameya*: *Sūdra*,

*Upamāna*: *Vaiśya*,

*Sādhāraṇa Dharma*: *śauca-kalpa*,

*Upamānvācaka*: *vaś*.

(199) शकुनि and वृक्ष see No. 157 above as well as No. 197 above.

(200) राज्ञु and मृग see No. 159 above.

(201) शरीरकर्मण and प्राणिन् see No. 140 above.

(202) राजा (and विनिष्पत्तन) VII 106.

*Upameya*: *prākaraṇika rājan*,

*Upamāna*: *śata*,

*Sādhāraṇa Dharma: viniṣṣatana,*

*Upamānvācaka: vat,*

*Note:—*For the details of the Upamā see No. 144 above.

(203) सूद्र (and अनभिवाच्यत्व)

A Brāhmaṇa (*vipra*) who does not know the form of returning a salutation, must not be saluted by a learned man; as a *Śūdra* even so is he (II—126).

*Upameya: abhivādānānabhijñā vipra.*

*Upamāna: Śūdra,*

*Sādhāraṇa Dharma: anabhivādyatva.*

*Upamānvācaka: yathā—tathā,*

*Note:—*This simile incidentally indicates the position of the *Śūdras* in the society. The author of *Manusmṛti*, who is considered to be an avowed champion of Brahmanism, is only expected to recall such a simile. Also see Nos. 204, 205 and 206 below.

(204) सूद्र (and आचरण)

Brāhmaṇas who tend cattle, who trade, who are mechanics, actors or singers, menial servants or usurers, the (*judge*) shall treat like *Śūdras* (VIII—102).

*Upameya: gorakṣaka, vāṇijaka, kḍru, kuṣilava, prasya and vārdhusika viprāḥ,*

*Upamāna: Śūdrāḥ,*

*Sādhāraṇa Dharma: ācarāṇa,*

*Upamānvācaka: vat.*

(205) सूद्र (and दयस्व्यत्व)

But even these two (*ubhau*), if they offend with a Brāhmaṇi (not only) guarded (but the wife of an eminent man), shall be punished like a *Śūdra* or be burnt in a fire of dry grass (VIII—377).

*Upameya: ubhau i.e. Vaitṣyapārthivau committing adultery with a Brāhmaṇi,*

*Upamāna: Śūdra,*

*Sādhāraṇa Dharma: daṇḍyatva,*

*Upamānvācaka: vat.*

(206) सूद्र (and नहिष्कार्यत्व)

But he who does not (worship) standing in the morning

(*pūrvā*), nor sitting in the evening (*pāścima*), shall be excluded (*bahiṣkāryaḥ*) just like a *Śūdra*, from all the duties and rights of a twice-born (II—103).

*Upameya*: *yaḥ* i.e. a Brāhmaṇa who does not worship i.e. perform adorations or *sandhyā*,

*Upamāna*: *Śūdra*,

*Sādhāraṇa Dharma*: *bahiṣkāryaḥ*,

*Upamānvācaka*: *vat*.

(207) सूद्र and मास्ययी and वास्य see No. 154 above.

(208) शमरान and पावक see No. 5 above.

(209) वदपद and काच VII—129.

*Upameya*: *rājan* and *kara*,

*Upamāna*: *śaṭpada* and *ādya*,

*Sādhāraṇa Dharma*: *alpādane* or *alpaagrahaṇa*,

*Upamānvācaka*: *yathā—tathā*,

*Note*:—For the details of the *Upamā* see No. 178 above.

(210) वयङ्ग and स्त्री.

As a *śaṇḍha* i.e. eunuch is unproductive (*aphala*) with *śrīyaḥ* i.e. women, (as a *gauḥ*, i.e. cow with another *gauḥ*, i.e. cow is unprolific and a *dāna* i.e. gift made to *ajña* i.e. an ignorant man yields no reward) even so a Brāhmaṇa i.e. *Vipra* who is *anya* i.e. who (does) not (know) *Rks*, is useless (*aphala*) (II—158).

*Upameya*: *anya vipra* and *śrautasāmānta karma* (*luṭa*),

*Upamāna*: *śaṇḍha* and *śrī*,

*Sādhāraṇa Dharma*: *aphalatva*,

*Upamānvācaka*: *yathā—tathā*,

*Note*:—Here a double *Upamāna* is present. For the details of the *Upamā* see No. 10 above.

(211) समुद्र i.e. सागर and नदीनद see No. 119 above.

(212) समुद्र and निम्नग

Whatever be the qualities of the man (*bhartā* lit. husband) with whom a woman (*śrī*) is united according to the law, such qualities even she assumes, like *nīmnagā* i.e. river (united) with *samudra* i.e. the ocean (IX—22).

*Upameya*: *śrī* and *bhartā*,

*Upamāna*: *nīmnagā* and *samudra*,

*Sādhāraṇa Dharma*: *sadyagunasampādana*,

*Upamāśācaka: iva,*

*Note:—*This Upamā contains a double Upamāna.

(213) समुद्र and सिन्धु.

If, subduing love and hatred, he decides (*paśyati* lit. sees) the legal affairs (*artha*) according to the law, (the hearts of) his subjects turn towards him as the *sindhavaṅ* i.e. rivers (run) towards *samudra* i.e. the ocean (VIII—175).

*Upameya: prajā and saḥ* i.e. *prākaraṇika rājan*,

*Upamāna: sindhu and samudra,*

*Sādhāraṇa Dharma: anuvānta,*

*Upamāśācaka: iva,*

*Note:—*Here also a double Upamāna is present.

(213A) समुद्र and रत्नम् and लोभ and बाधित see No. 28 above.

(214) सहस्राङ्ग see No. 29 above.

(215) सागर and नदीनद see No. 119 above.

(216) सिद्ध (and पराक्रम)—VII—106.

*Upameya: prākaraṇika rājan,*

*Upamāna: sishha,*

*Sādhāraṇa Dharma: parākramat,*

*Upamāśācaka: vat,*

*Note:—*For the details of the Upamā see No. 144 above.

(217) सिन्धु and समुद्र see No. 213 above.

(218) सुकृतिन् (and स्वर्गमन)

But men who have committed crimes and have been punished by kings, go ■ heaven, being pure like *sukṛtinaḥ* i.e. those who performed meritorious deeds (VIII—318).

*Upameya: kṛtadāṇḍāḥ mānavāḥ,*

*Upamāna: sukṛtinaḥ,*

*Sādhāraṇa Dharma: svargamāyānti,*

*Upamāśācaka: yathā,*

*Note:—*Here *tathā* which should have come with the Upameya is dropped owing to the inversion of the usual order of Upamāna and Upameya. For a similar dropping of *tathā* see Nos. 53, 57, 123 and 152 above.

(219) सुषेज and सुवीज

As *subija* i.e. good seed, springing up in *sukṣetra* i.e. good soil turns out (perfectly) well, even so the son (*jātaḥ*) of an Āryan, by

an Āryan woman is *saṁskārārha* i.e. worthy of all the sacraments (X—69).

*Upameya*: Ārya and Āryā,

*Upamāna*: *subhja* and *sukṣetra*,

*Sādhāraṇa Dharma*: *saṁskārārhatva*; *sampannatva*,

*Upamāuvācaka*: *yathā—tathā*,

*Note*:—The *Upamā* contains a double *Upamāna*. Here *su* in *subhja* and *sukṣetra* is employed in order that they might correspond with the *Upameyas* Ārya and Āryā. One and the same common property is here conspicuous by its absence; but there is a correspondence between the two properties i.e. that of the *Upamāna* and *Upameya* (*sampadyate* and *saṁskāramarhati*). The fact is that here the *Sādhāraṇa Dharma* is not really *sādhāraṇa* or common; but similar. There is disagreement in case between *subhjam* (accusative) and *āryā* (ablative) and also there is disagreement in gender between *sukṣetre* (neuter) and *āryā* (feminine) and *subhjam* (neuter) and *āryā* (masculine).

(220) सुवीर्य and सुवैश see No. 219 above.

(221) सुतपन (and पापानहृत्)

Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to *surāpāna* i.e. drinking Surā or wine (XI—56).

*Upameyas*: *brahmojjhatā*, *vedanindā*, *kauṣa-sākyam*, *suhyadvadhaḥ* and *garhitānādyayoḥ jagdhiḥ*,

*Upamāna*: *surāpānam*,

*Sādhāraṇa Dharma*: *pāpāvahatva* (*luptā*),

*Upamāuvācaka*: *sama*,

*Note*:—Here many *Upameyas* are compared with a single *Upamāna*. For a similar comparison see Nos. 60, 63, 66, 91 and 114 above. There is disagreement in respect of gender between the *Upameyas* *brahmojjhatā* (feminine), *vedanindā* (feminine), *suhyadvadhaḥ* (masculine), *garhitānādyayoḥ jagdhiḥ* (feminine) and the *Upamāna* *surāpānam* (neuter). The *Upamāna* is *Ārthi Samāsagā Dharmaluptā*. It is *Dharmaluptā* because here the *Sādhāraṇa Dharma* or the common property namely *pāpāvahatva* is not mentioned. This is, however, natural in a work on *Dharmaśāstra*.

(222) स्नेह see No. 92 above.

(223) स्त्री and पण्ड see No. 10 as well as 210 above.

(224) स्तुषा (and वृत्ति)

But when purpose of the appointment to (cohabit with) (*niyogārtha*) the widow has been attained in accordance with the law, those two shall behave towards each other like (*guru* i.e. father) and *snusā* i.e. a daughter-in-law (IX—62).

*Upameya: vidhau,*

*Upamāna: snusā,*

*Sādhāraṇa Dharma: vṛtti (i.e. dāraṇa),*

*Upamādvācaka: vat,*

*Note:—*The expression '*guruvat*', in c contains another *Upamāna* which is a complement of this *Upamā* for which see No. ■ above.

(225) हंस (and गमन)

Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a *haṁsa* i.e. swan (or of *vāraṇa* i.e. elephant), a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs (III—10).

*Upameya: strī,*

*Upamāna: (i) haṁsa,*

(ii) *vāraṇa,*

*Sādhāraṇa Dharma: gamana,*

*Upamādvācaka: iva (lupta),*

*Note:—*The *Upamā* is Śrautī *Samāsagā Vādiluptā* or *Vācaka-luptā*. It is *Vādiluptā* because the *Upamādvācaka iva* is not expressed owing to the formation of the compound *haṁsa-vāraṇagāminīm*.

The *vāraṇagāminīm* part of the compound contains another *Upamā* where the *strī* is compared to *vāraṇa* in point of *gamana* or gait. This makes the compound an instance of *Mālopanā* where a *strī* is compared with a *haṁsa* and a *vāraṇa* in point of graceful gait.

(226) इविस् and कृष्णवस्त्रम् see No. 3 above.

(227) वस्तिन् i.e. वारण (and गमन) III-10

*Upameya: strī,*

*Upamāna: vāraṇa,*

*Sādhāraṇa Dharma: gamana,*

*Upamāpācaka: iva (lupta),*

*Note:—*For the details of the Upamā see No. 225 above.

(228) (काष्ठमय) इस्तिन् (and नाममात्रधारण) II—157.

*Upameya: anadhīyāna vipra,*

*Upamāna: kāsṭhamaya hastin,*

*Sādhāraṇa Dharma: nāma bibhrati,*

*Upamāpācaka: yathā,*

*Note:—*For the details of the Upamā see No. 167 above.

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## OTHER ALANKĀRAS

(A) *Alāṅkāras based on Aupameya.*

### (1) *Atīśayokti*

He who leaves his body (*deha*) (let it be by necessity) as a *vykṣa* i.e. tree (that is torn from) the *nadīkūla* i.e. river-bank, or (freely) like a *śakuni* i.e. bird (that quits a *vykṣa* i.e. tree) is freed from the dreadful (*kṛcchra*) *grāha* i.e. shark (VI—78).

*Upameya: saṁsārakaṣṭa, Upamāna: grāha,*

*Note:*—Here *kṛcchra grāha* stands for excessive troubles in the mundane existence or in this life i.e. in *mṛtyuloka* i.e. *saṁsārakaṣṭa*. As there is *nigīrya adhyavasāna* or swallowing of the *Upameya* namely *saṁsārakaṣṭa* by the *Upamāna grāha*, this is an instance of the figure *Atīśayokti* of the first kind which is defined by *Mammata* as follows:—

‘*nigīryādhyavasānam tu prakṛtasya pareṇa yat*’.

Also see No. 57 in the Similes in Chapter 3.

### (2) *Apahnuti*

Even an infant king must not be despised, (from an idea) that he is a (mere) mortal for he is a great *devatā* i.e. deity in human form (*nararūpa*) (VII—8).

*Upameya: nara, Upamāna: devatā,*

*Note:*—Here the *naratva* of the *bhūmipa* or the king is denied (*niṣiddha*) and the *devatātva* is established (*sthāpita*). Hence the figure is *Apahnuti* which is defined by *Mammata* as ‘*prakṛtanyāniṣiddhyānyat sthāpyate sa tnapahnutiḥ*’

### (3) *Dīpakam*

(a) धर्म and धर्म

He who possesses faith, may receive *śubhā* i.e. pure *vidyā* i.e. learning even from an *avara* namely a man of a lower caste or class, the *para* i.e. highest *Dharma* i.e. law even from an *antiya* namely the lowest and *śrīratna* i.e. an excellent woman even from a *duṣkula* namely a base family (II—238).

*Upameya: śubhā vidyā and avara,*



- Upamānas*: (i) *para Dharma* and *anya*  
(ii) *strīratna* and *duṣkula*,

*Note*:—This is an example of the figure *Dīpaka* where two pairs of *Upamānas* are offered for a single pair of the *Upameya*. Here one common property namely *ādadita* only once mentioned is connected with the *prakṛta* (*Upameya*) viz, *śubhā vidyā* and *avara* and the *aprakṛtas* (*Upamānas*) namely *para Dharma* and *anya* as well as *strīratna* and *duṣkula*. Hence this is *Dīpakam* of the first kind defined by Mammaṭa as '*sakṣyūttistū dharmasya prakṛtāprakṛtīlmandam*'.

- (b) अमृत and विष

Even from *viṣa* i.e. poison, *amṛta* i.e. nectar can be taken even from a *bāla* i.e. a child, *śubhāṣitam* i.e. good advice, even from an *amitra* i.e. an enemy, (a lesson in *sadovṛtta* i.e. good conduct and even from *amedhya* i.e. an impure substance, *kāñcana* i.e. gold i.e. gold (may be accepted) (II—239).

*Upameya*: *sadovṛtta* and *amitra*,

- Upamānas*: (i) *amṛta* and *viṣa*,  
(ii) *śubhāṣita* and *bāla*,  
(iii) *kāñcana* and *amedhya*,

*Note*:—This verse occurs in the chapter dealing with the duties of a celibate student. Hence *sadovṛtta* that can be taken even from an *amitra* appears to be *prakṛta* i.e. the *Upameya*. It is connected with three pairs of *aprakṛtas* i.e. the *Upamānas* namely *amṛta* and *viṣa*, *śubhāṣita* and *bāla* as well as *kāñcana* and *amedhya*. The common property is *grāhyatva* expressed only once with the *grāhyam*. Hence here also the figure is *Dīpaka*.

- (c) अमेध्य and काञ्चन see No. (b) above.

- (d) काञ्चन and अमेध्य

*Upameya*: *sadovṛtta* and *amitra*,

*Upamānas*: *kāñcana* and *amedhya*,

*Note*:—This is a *Dīpaka* for the details of which see No.

- (b) above.

- (e) दुष्कुल and स्त्रीरत्न

*Upameya*: *śubhā vidyā* and *avara*,

*Upamānas*: *strīratna* and *duṣkula*,

*Note:*—This is also a Dipaka for the details of which see No. (a) above.

(f) धर्म and व्रत see No. (a) above.

(g) धर्म, शिल्प, शौच, सुमावित and स्त्रीरत्न

*Strīratnāni* i.e. excellent wives, *vidyā* i.e. learning (the knowledge of) the Dharma i.e. Law, *śauca* i.e. (rules of) purity, *subhāṣitam* i.e. good advice and *śilpāni* i.e. various arts may be acquired from anybody (II—240).

*Upameya: vidyā*

*Upamānas:* (i) Dharma, (ii) śilpa, (iii) śauca, (iv) subhāṣitam and (v) strīratnāni

*Note:*—Here one common property namely *sarvataḥ samādeyaṇi* is connected with the *prakṛta*, the *vidyā* (which is thus the Upameya) and the *aprakṛta* things namely Dharma, śilpa, śauca, subhāṣitam and strīratnāni (which thus serve as Upamānas). Hence the figure in the verse is Dipaka where there is *sakya vṛtti* of the dharma i.e. the common property between the *prakṛta* and many *aprakṛta* things.

(h) बाल and सुमावित see No. (b) above

(i) विष and व्रत see No. (b) above

(j) सुमावित and बाल

*Upameya: sadṛṣṭa and amitra*

*Upamānas: subhāṣita and bala*

*Note:*—This is a Dipaka for the details of which see No.

(b) above.

(k) स्त्रीरत्न and दुष्कृत see No. (a) above.

(4) *Dṛṣṭānta*

(a) नामग्रहण of कतकफल and वरि

To whatever order (*āśrama*) he may be attached, let him, though blemished (*dūṣita*) (by a want of the external marks), fulfil his duty (*dharma*), equal-minded towards all creatures; (for) the external mark of *liṅga* (of the order) is not the cause of (the acquisition of) merit (*dharma*). Though the fruit of the *kataka* tree i.e. *Katakaphala* (the clearing-nut) makes water clear, yet the (latter) i.e. *nāri* does not become limpid in consequences of *nāmagrahaṇa* i.e. mention of the (fruit's) name (VI—66-67).

*Upameya: liṅga and dharma*

*Upamāna*: *nāmagrahaṇa* of *Katakaphala* and *vāri*,

*Note*:—The *Upameya-vākya* is in verse 66 and the *Upamāna vākya* in verse 67. The resemblance is as follows:

Mere external mark (*liṅga*) of a creed or a sect or an order does not lead to the generation of merit (*dharma*) just as the mere mention i.e. *nāmagrahaṇa* of a *katakaphala* (clearing-nut) does not purify water. Here the assumption of a *liṅga* corresponds to the *nāmagrahaṇa* and the performance of duties of the *śrama* etc. corresponds to the *Katakaphala*. The figure is *Dṛṣṭānta* which is defined by Mammata as '*dṛṣṭāntaḥ punareteṣāṃ sarveṣāṃ pratibimbānam*'.

(b) अग्निम्

As *īśāgni* i.e. fire of dry grass is (unable to consume the offerings and is quickly) extinguished; even so (is it with) an unlearned *Brāhmaṇa*; sacrificial food (*havya*) must not be given to him, never is (it offered in (*bhasman*) i.e. ashes (III—168)).

*Upameya*: *anadhīyāna Brāhmaṇa*,

*Upamāna*: *bhasman*,

*Note*:—Here also we have *Dṛṣṭānta* in cd, where the *anadhīyāna Brāhmaṇa* is compared with *bhasman* and the gift of a *havya* to him is compared with *havana* in *bhasma*, which proves to be of no use to one who offers it.

Also see No. 97 in the Similes in Chapter 3.

(c) अक्षि and अक्षिर्दग्ध इति

Food sacred to the manes (*kavya*) or to the gods (*havya*) must be given to a man distinguished by sacred knowledge (*jñānotkṛṣṭa*); for hands i.e. *hastā* smeared (*digdha*) with blood (*asṛk*), cannot be cleansed with blood i.e. *rudhira* (II—132).

*Upameya*: *ajña vipra* and *dātā*,

*Upamāna*: *rudhira* and *asṛkdigdha hasta*,

*Note*:—This is *Vaidharmyeya Dṛṣṭānta*. Here ignorant *vipra* is compared with *rudhira* or blood and the *dātā* or offerer to *asṛkdigdha hasta* or blood-stained hand. Both namely the *dātā* and *asṛkdigdha hasta* are, by themselves, impure. For purifying them, *kavya*-offerings given to an ignorant Brahmin and *rudhira* can evidently be of an avail. Hence the conclusion in a-b that the *kavya* or *havya* ought to be given to a learned Brahmin alone.

(d) वारि and नामप्रवृत्त्य of कृतककल see No. (a) above.

(e) अश्विदिव इत्त and इधिर see No. (c) above.

(5) *Nidarsanā*

(a) अग्नि (and अत)

(If) he (i.e. the king) is ardent in wrath against criminals and endowed with brilliant energy and destroys wicked vassals, then his *vrata* is said to be *agneyam* i.e. his character is said to resemble that of Fire (IX—310).

*Upameya: prākaraṇika nṛpa,*

*Upamāna: agni*

*Note:*—Here the king's *vrata* is said to *agneyam*. As one cannot follow the *vrata* of another, we have to understand an *Upamā* here, where the king is compared to Agni and his *vrata* similar to that of Agni. Hence the figure is *Pada-Nidarsanā*. *Nidarsanā* is defined by Mammaṭa as '*abhavan vastusambandhaḥ upamāparikalpakaḥ*'.

*N.P.* Also see No. 2 in the Similes in Chapter 3.

(b) अर्क (and अत)

As *āditya* or the Sun during eight months (imperceptibly) draws up the water i.e. toys with his rays even so let him gradually draw his taxes from his kingdom; for that is *arkavratam* namely the office in which he resembles the son or Arka (IX—305).

*Upameya: prākaraṇika nṛpa,*

*Upamāna: arka,*

*Note:*—Here the king or *nṛpa* is advised to follow *arkavrata*. The connection between the two seems impossible as one cannot follow the *vrata* of another. In order to account for this we have to suppose *arkavratam* as *arkavratasadyam vrata*. This leads to *Upamā*. Hence the figure is *Nidarsanā* which is defined by Mammaṭa as '*abhavan vastusambandhaḥ upamāparikalpakaḥ*'.

Also see No. 28 in the Similes in Chapter 3.

(c) इन्द्र (and अत)

As Indra sends copious rain during four months of the Rainy Season, even so let the king, taking upon himself the office of *Indra* i.e. *indravrata*, shower benefits on his kingdom (IX—304).

*Upameya: prākaraṇika nṛpa,*

*Upamāna: Indra*

*Note:* Here also the king is said to accept the *vrata* of Indra. This is impossible. Hence we are to understand an Upamā where the king and his *vrata* is compared to Indra and his *vrata*. Hence the figure is Nidarśanā.

Also see No. 36 in the Similes in Chapter 3.

(d) चन्द्र (and) राजा

He is a king taking upon himself the *vrata* i.e. office of Candra i.e. the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon (IX—309).

*Upameya:* *nṛpa*

*Upamāna:* *candra*

*Note:*—A *nṛpa* cannot be really *cāndravratika*. His *vrata* can at best be similar to that of *candra*. Thus there is *paryavasāna* in Upamā of *nṛpa* with *candra*. Hence the figure is again Nidarśanā.

Also see No. 83 in the Similes, in Chapter 3.

(e) धरति (and) राजा

As *dhara* i.e. the earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the *pārthivam vrataṁ* i.e. the office of *Pytho* i.e. the Earth (IX—311).

*Upameya:* *rājan*

*Upamāna:* *pytho*.

*Note:*—Here also as the King is asked to observe the *vrata* of *pytho*. As one cannot really hold the *vrata* of another, this leads to Upamā and hence the figure is Nidarśanā where *pārthivam vrataṁ bibhrat* is understood as *pythuvratasya sadṛśam vrataṁ bibhrat*.

Also see No. 112 in the Similes in Chapter 3.

(f) धरति (and) राजा

One who after accepting money from the wicked offers it to the good, makes himself a *plava* i.e. boat and saves both i.e. the wicked and the good (XI—19).

*Upameya:* *ātman*,

*Upamāna:* *plava*.

*Note:*—Here the person is said to convert himself into a *plava* i.e. boat i.e. the saviour namely the cause of *santaraṇa* in case of the wicked person whose wealth or money he has taken and has

offered it to the good. As it is not possible to actually convert oneself into a *plava*, the figure here is a *Nidarśanā* ending in the comparison of *ātman* with a *plava*.

(g) बक (and व्रत)

That *Brāhmaṇa*, who with downcast look, of a cruel disposition is solely intent upon attaining his own ends, dishonest and falsely gentle, is a *bakavratavara* i.e. one who observes the vow of a *baka* i.e. heron.

Those *Vipras* or *Brāhmaṇas* who are *bakavratinaḥ* i.e. who act like herons and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell) called *Andhatamisa* (IV—196-197).

*Upameya*: *dvija* or *vipra*,

*Upamāna*: *baka*.

*Note*:—Here the *vipra* or *dvija* is said to be a follower of the *vrata* of *baka*. As one cannot really follow the *vrata* of another, there is *abhāvan* (impossible) *vastusambandha* and hence this constitutes a *Nidarśanā*, which ends in the comparison of *Baka* and the *Vipra*.

Also see Nos. 143 and 145 A in the Similes in Chapter 3.

(h) मारुत (and व्रत)

As the *Māruta* i.e. the Wind moves (everywhere) entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies. That is *mārutam vratam* i.e. the office in which he resembles the *Māruta* or the Wind (IX—306).

*Upameya*: *prākaraṇika nṛpa* or *vājan*,

*Upamāna*: *māruta*,

*Note*:—Here also the *vrata* of the king is said to be *māruta*. As it can be at best *mārutasadya*, the expression *mārutam vratam* contains a *Nidarśanā* which is *upamāparikalpaka* i.e. ending in the comparison of *Māruta* and the *nṛpa*.

*N.P.* Also see No. 185 in the Similes in Chapter 3.

(i) मार्जार (and लिङ्ग)

Those *Brāhmaṇas* or *Vipras* who observe the vow of a heron and those who are *marjāratīṅginaḥ* i.e. who display characteristics of cats, fall in consequence of that wicked mode of acting into (the hell) called *Andhatamisa* (IV—197).

*Upameya: vipra,*

*Upamāna: mārjāra,*

*Note:*—Here also *vipras* are styled as displaying the characteristics of cats. This is not possible. Hence we have to understand a simile here and say that the characteristics displayed by the *vipras* are similar to those of the *mārjāra*. Hence this is a *Nidarśanā* ending in the comparison of *vipras* with *mārjāras*.

*N.P.* Also see No. 148 in the Similes in chapter 3.

(j) यम (and वृत्ति)

Let the prince or the king, therefore, like Yama not heading his own likings and dislikings adopt the behaviour of Yama i.e. *yāmyā vṛtti*, suppressing his anger and controlling himself. (VIII—173).

*Upameya: rājan,*

*Upamāna: Yama,*

*Note:*—Here also the king is asked to assume *yāmyā vṛtti*. As this not possible unless we understand *yāmyā vṛtti* as *yamasadyā vṛtti*, the figure here is *Nidarśanā* ending in the comparison of the king with Yama.

Also see No. 172 in the Similes in Chapter 3.

(k) यम (and ऋण)

As Yama at the appointed time subjects to his rule both namely the friends and foes (*priyadustya*), even so all subjects must be controlled by the king; that is (his) *yamavṛata* i.e. office in which he resembles Yama (IX—307).

*Upameya: rājan,*

*Upamāna: Yama,*

*Note:*—Here the *vṛata* of the king which cannot be identical with *yamavṛata*, is said to be so. This can be intelligible only on understanding similarity in the two *vṛatas* and thus leading to the comparison of the *rājan* and Yama. Hence the figure is *Nidarśanā*.

Also see No. 173 in the Similes in Chapter 3.

(l) वरुण (and ऋण)

As (a sinner) is seen bound with ropes by Varuṇa, even so let him punish the wicked, that is (his) *vāruṇam vṛatam* i.e. the office in which he resembles Varuṇa (IX—308).

*Upameya: rājan* from verse 307,

*Upamāna: Varuṇa*

*Note:*—Here also the *vṛata* of the king is said to be *vāruṇa*. It can be *varuṇavratasadya*. Hence the expression *vāruṇam vṛatam* ends in *Upamā* of the king and *Varuṇa*. Evidently the figure is *Nidarśanā*.

Also see No. 180 in the Similes in Chapter 3.

(6) *Rūpaka*

As a fire in one moment consumes with its bright lustre, the fuel that has been placed, on it, even so he who knows the Veda destroys all guilt by *jñānāgni* i.e. the fire of knowledge (XI—246).

*Upameya: jñānam,*

*Upamāna: agni*

*Note:*—Here the *jñāna* or knowledge is identified with *agni* i.e. fire as it burns or totally destroys all sins. As the *abheda* between *jñāna* and *agni* is intended, the figure is *Rūpaka* which is defined by Mammaṭa as '*tadrūpakam abhedo ya upamānopameyayohi*'.

*N. P.*—Also see No. 6 in the Similes in Chapter 3.



## B. *Alaṅkāras Independent of Aupamya*

### 1. *Kāvyaṅga*

One should not sit in a lonely place with one's mother, sister or daughter; the group of senses is powerful, and drag away i.e. master (even) a learned man (II—215).

*Note:—*Here *ca* convey the *balavattva* of the *indriyas* which is really the cause of the advice contained in *ab* namely a person should not sit with a mother etc., in a lonely place. The cause is not expressed with the help of the instrumental or ablative case as usual; but poetically making the whole sentence serve as a cause. Hence the figure is *Kāvyaṅga* of the *vākyaga* variety. *Kāvyaṅga* (poetical cause) is defined by Mammata as '*kāvyaṅgam heterovākyapadārthatā*'.

### 2. *Sāra*:

Of created beings (*bhūtāni*) the most excellent are said to be those that are animated (*prāṇināḥ*); of the animated, those which subsist by intelligence (*buddhijīvināḥ*); of the intelligent, mankind or men (*nārāḥ*); and of men the *Brāhmaṇas*;

Of *Brāhmaṇas*, those learned (*vidvāṁsaḥ*) (in the Veda), of the learned, those who recognise (the necessity and the manner of performing the prescribed duties) (*kṛtabuddhayaḥ*); of those who possess this knowledge, those who perform them (*kartāraḥ*); and of the performers, those who know the Brahman (*brahmanedīnāḥ*) (1-96-97).

*Note:—*Here the *Alaṅkāra* is *Sāra* as there is *uttarottaramutkarṣaḥ* or the ascending scale of *bhūtas*, *prāṇins*, *buddhijīvins*, *brāhmaṇas*, *vidvāns*, *kṛtabuddhis*, *kartys* and *brahmanedīns*; subsequent being higher than the previous and ending in *brahmanedīns* which is the highest limit (*parā avadhiḥ*) in point of excellence. *Sāra* is defined by Mammata as '*uttarottaramutkarṣaḥ bhavetsāraḥ parāavadhiḥ*'.



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